3 APRIL, 1906 No

THEOSOPHICAL QUARTERLY

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PUBLISHED BY THE
THEOSOPHICAL SOCIETY
NEW YORK, U

The Theosophical Quarterly.

Published by the Theosophical Society in America
at 159 Warren Street, Brooklyn, N. Y.

Price for non-members, $1.00 per annum; single copies, 25 cents.

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THE OBJECTS OF THE THEOSOPHICAL SOCIETY ARE:

...orm a nucleus of Universal Brotherhood without distinction
...ce, creed, sex, caste or color.
...te the study of Aryan and other Eastern literatures,
...nd sciences, and to demonstrate the importance of
...unexplained laws of nature and the psychical
...nan.

Brooklyn, N. Y., as second-class matter,
Congress of July 16, 1894.

The Theosophical Society in America, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

MEMBERS of the Theosophical Society who wish to help the movement are not likely to find a more efficient means of doing so than by increasing the circulation of this magazine. Every library of any importance in the country should receive it and have it on the magazine table. Most libraries are glad to have it once their attention is called to it. This is a simple and yet important service which is not beyond the capacity of anyone. Furthermore, at least one good bookseller in each town should keep THE THEOSOPHICAL QUARTERLY on sale. Here again it is a simple thing to call the attention of your bookseller to the magazine and arrange for the Secretary to get into communication with him.

In "T. S. Activities" will be found a letter from Mr. A. J. Harris, the Secretary of the Toronto Branch, which shows what can be done in these two directions. Think for a moment what it would mean if every Branch of the Society took similar action. The circulation of the magazine would be doubled at once. Do not, however, overlook the fact that THE THEOSOPHICAL QUARTERLY is not a business enterprise and that it does not care for circulation just for the sake of numbers. It would much rather send a free copy to someone who wants it and reads it than two paid copies to persons who do not value it. We cannot afford to distribute the magazine broadcast, as we would like to do, so must ask a nominal sum from non-members to pay the actual cost of it, but subject to the limitations of our revenue we wish to see the circulation as great as possible, and welcome efforts to this end.

A Theosophist, who for the moment may be taken to be one who endeavors to live in accordance with the philosophy known as Theosophy, who believes in the fundamental principles of the "Wisdom Religion" and strives to make them the guiding influences in his life; such

an one should be a good citizen. He should obey the law because it *is* the law, whether he admires it as a law or not. He should take an intelligent interest in great public questions and should assist in their solution in accordance with his principles. He can do this without converting everyone to his way of thinking, for the moral laws of all religions are pretty much the same, and the true solution of most public questions is based on the moral law. Unfortunately, the great questions of modern life are solved by reference to compromise and expediency and not to any moral law.

In our relations with our friends and families we practice unselfishness according to our personal abilities. In our relations with our fellow citizens we insist upon a strict adherence to our rights, but we respect their rights, mostly because we have to. In our international relations, until very recent times, we ignored all laws and took whatever we were strong enough to get. Such a thing as unselfishness in international relations is unknown to international law, and we recognize no rights of other nations which we are not compelled to acknowledge.

But this is changing. The basis of all these relations is moving up one plane. It is not unusual in recent times for a man to be unselfish in his relations to his fellow citizens as well as to his family and friends, but we have yet to see an unselfish act by one nation to another. On the other hand, international relations are, in their turn, moving up a plane, for we are beginning to hear a great deal about the rights of other nations, something which were not recognized at all a few years ago. These rights are even becoming a factor in diplomatic discussions and decisions, rights which, if ignored, could not be enforced.

It will be but a question of time before unselfishness will be the keynote of international relations, as it is now in proper family relations, and as it is getting to be quite largely in tribal and national ties. It means the application of the moral code to all the relations of life instead of only to those which affect us most closely. This is a work well worthy of the devoted attention of the Theosophist, and as a first step he should take an intelligent interest and participate in the ordinary duties of citizenship.

The present writer enjoyed a former opportunity of hearing the evangelists who have now undertaken a gospel campaign in Philadelphia. Indeed he was called upon to attend some forty meetings held by them during a mission in a Northern city. It is not, therefore, a superficial opinion that was formed as a result, and some gratitude is felt for the chance thus afforded to review the whole orthodox position in its relation to mystic philosophy as a practical system. There can be no doubt that the beliefs inculcated by Dr. Torrey are to all intents and purposes a crude form of mysticism for those to

whom they are presented. The appeal is entirely to the imagination of the hearer, and while the most material images are used they are usually such as have no counterpart in heaven above or in the earth beneath. The effect is evidently to objectify the faint stirrings and strivings of the soul in those who have just begun to feel for the first time the influence of the moral and spiritual nature. A power, not himself, is presented to the convert, and he clings to it with all the ardor of the drowning man clutching the rope in the darkness. It has the effect of shifting his moral center. He walks no more by the flesh and by sight, but by the spirit and the unseen. In the hundreds of cases of so-called conversions the types affected are not the intellectual but the emotional. They may come to Doubting Castle later and fall into the clutches of Giant Despair, but meanwhile they have been armed in the house of the Interpreter and may fight many brave battles. Large objection has been taken to the stress laid upon hell and its torments, but the basis of fact would appear to warrant the preacher in making hell a feature of his glad tidings. We have a very intolerable hell on earth as it is, and if the endeavor to avoid the wrath to come serves in any way to modify the horror present here, the gain may outweigh the disadvantage. After all, it is a child-like type of mind that accepts these ministrations. Drunkards, harlots, criminals of various degrees are brought into touch with the moral world, and catch a glimpse of the beauty of holiness. What is more important, they learn to idealize the gracious figure of the Master, and to follow, however blindly and haltingly, in the Path. The Law will discriminate as to the work of the evangelists, whether it be gold, silver, stone, wood or stubble. The affectation of infallibility, the appeal to authority, the exclusion of reason, and other weaknesses are balanced by the honesty of the preacher, who frankly recognizes that the personal influence of the hundreds of mission workers avails more than his preaching, and by his assertion of the power of the Holy Spirit in the hearts of men. He gave examples of guidance in his work by the Voice speaking in his heart, and he taught the necessity of seeking this power as a first essential in the higher life. While there was no sensationalism beyond the ghastly pictures of hell, the singing created a sympathetic atmosphere. "Makes me love everybody," was frequently sung of "the old-time religion," and though the denial of God's universal Fatherhood and man's brotherhood accompanied the sentiment, the kindlier feelings predominated. Brotherhood, Karma, Rebirth and the love of the Masters taught under similar auspices would stir any community to the heart.

Very little attention appears to have been directed to the discovery that an alloy of certain proportions of copper, manganese and aluminum possesses magnetic qualities, although none of the three metals themselves displays such a property. The interesting point is that, according to

Mendeléeff's table, the average atomic weights of these elements give the atomic weight of nickel, which is a magnetic substance. The transmutation of the elements is practically an accepted fact, and the statement now made by chemists that there is reason to believe that lead is actually no other than the last stage in the evolution of the atoms which at an earlier stage form radium, is one which throws a flood of light on the whole question of occult correspondences. Radium as the element representing Saturn in one of its phases is an illuminating suggestion.

Nothing more remarkable in the way of the revenges of time has occurred for many years than the appearance of the departed Dr. Richard Hodgson at a spiritualistic seance to assure Dr. Isaac Funk that all was well with him in his new condition. According to the newspapers, which, unfortunately, are no more reliable than the spirits, Dr. Funk is said to have added that "No one can any longer reasonably doubt that the spirits of the dead communicate with the living." It is a far cry from Dr. Hodgson's report to the Psychical Research Society when, as a youth of 22, he "investigated" Madame Blavatsky at Adyar, and affirmed his disbelief in Mahatmas, to the present assertion. One wonders if Dr. Hodgson is not still suspicious of trap-doors, or if he is positively convinced that there is another side to the looking-glass, and that he has made a definite entry thence in unquestionable shape. Must he not fear himself to be the victim of a fraudulent device as he comes into rapport with Mrs. May Pepper and makes the announcement which is to shake the S. P. R. tabulations to their statistical core?

Is it true that the general culture and understanding of England is in advance of America? Is there really something broader, more ripe, more tolerant in English instructed opinion? Certain discussions which we shall chronicle would seem to warrant this belief. Take certain writings on the Resurrection of Jesus, which have appeared in the last few months in England. They show a breadth of view, a depth of spiritual insight, which it would be hard to equal on this side of the Atlantic. We have had a discussion in the London *Spectator,* as to whether the body of the resurrection was not a "psychic" or etheric body. On this point, Mr. J. Brierley writes: "It may surely be said that the recent psychic researches of men such as Sir William Crookes, Dr. Wallace, and in France of M. Delanne and M. Maxwell, not to speak of the evidence collected in the works of Myers and Gurney, throw some light on the matter. These investigators all affirm the possibility of psychic manifestations of what, for want of a better term, we may call a materialized character, in which the appearances have not only taken a bodily form, patent to

the senses, but have performed physical functions. Y reviewer considers my assertion that the Body 'did not resemble in character and quality that which had been laid in the grave' as preposterous. Are we then really to say that the Body which at Emmaus suddenly disappeared, which at Jerusalem passed through closed doors, and the appearance of which in Galilee was of such a character that 'some doubted,' was 'that which had been laid in the grave'? To accept this brings us surely to the early gnosticism which made Christ's whole earthly career to be simply a ghostly manifestation. Far be it from me to suggest that modern psychic phenomena solve the entire problem of the Resurrection. But I still affirm that we have here a clue which (1) fits exactly the witness of St. Paul, which (2) reconciles more than any other theory the narratives of the Evangelists, and which (3) brings, as does no other, the great story itself into the sphere of modern scientific actuality."

An entirely independent study of the same question is the book of the Rev. W. J. Sparrow Simpson, *Our Lord's Resurrection,* just published by Messrs. Longmans & Co. A writer in the *Spectator* reviews it thus: "This is an able examination of the statements of the Evangelists and of St. Paul on the subject of our Lord's Resurrection. We doubt, indeed, whether Mr. Simpson's distinction between the Judean and the Galilean appearances, 'a gradual decrease of materiality and an increase of spirituality,' can be maintained. It is simpler to see in all the one principle—presence recognisable by the senses, but only when these are spiritually informed. But that the documents as a whole are conclusive as to the general belief of those who penned them must surely be allowed. The evidence of St. Paul is stated with much force, but we venture to doubt whether the Apostle's 'selected illustration' bears the meaning which Mr. Simpson would put upon it. Did he think that the putting of the body into the grave was represented by the sowing of the seed? Does not the perishable seed symbolise generally this mortal life, the future growth the glories of the life immortal?"

We have here a number of views: that of the author, of the reviewer, of the correspondent, and of the Editor of the *Spectator.* All agree in treating the subject with marked reverence, and in the light of psychic research, or, as we prefer to say, of Occult Science, even though the principles of the latter be very incompletely grasped. Surely this is of the highest significance, and is a sign full of hope. For all those serious and heart-breaking difficulties, which for centuries have vexed the spirits of sincerely believing and earnestly aspiring Christians, can in fact be solved along these very lines, and the writers we have just quoted are without doubt choosing the best possible method of research, when they link together the recorded appearances of Jesus after the

crucifixion with that most mystical and occult passage, in which Paul the Initiate tells of the transmutation of the "psychic body" into the "spiritual body," and the formation of "the new man, the Lord from heaven." If this be even in part understood, it will furnish the key to many mysteries in the Christian religion, for this very transmutation is the theme of a great part of the teaching in the Gospels and the Epistles. In the words of certain Indian schools, it is the transmutation of the Kama Rupa into the Mayavi Rupa through the divine rebirth or Diksha; and if we comprehend even in a small degree the nature of the Mayavi Rupa, or Mystical Body, the appearances at Emmaus and in Galilee will take their place as intelligible scientific facts. It is in the last degree reassuring and encouraging to find the serious and well-informed writers in the *Spectator* approaching the question along these very lines, and this shows the immense progress which has been made since H. P. Blavatsky worked and suffered so heroically some five and twenty years ago.

Admirably liberal in a quite different direction is another review in the same English periodical, a notice of the great edition of *In Memoriam,* with Tennyson's own explanatory notes. "It has been said," says the reviewer, "that *In Memoriam* is not distinctly a Christian poem, that Tennyson does not preach the Christian creed. He does not, it is true, preach any formulation of dogma, however, simple. Yet it is no accident that Christianity appears in a well-known canto as the 'creed of creeds.' All true religions, even Christianity, though they may be much more, are in a sense, and in a part of their area, natural religions. Indeed, Christianity, in so far as it most truly rests on the real needs and nature of man in the world, is most truly a natural, as well as a revealed, religion. And the fact is, and it is the real strength of Tennyson, that underneath all his art and all his scholarship, all his science and all his philosophy, he was a great natural force, a simple, sincere, childlike nature, face to face with the realities of the universe. One of these realities to him was God. He was a *vates,* a seer, as well as a poet. He 'endured as seeing Him who is invisible.'"

Here again we have tremendous admissions, made apparently unconsciously, because they reflect the spirit of the time and the general culture around the writer. Take that one sentence: "All true religions, even Christianity, though they may be much more . . ." The principle involved here, that the other great religions of the world are "true religions" is of vast importance, so vast that another hundred years will be needed to make its full meaning clear; and it is even more significant to have this principle stated by one who is fully convinced of the divine character of Christianity. Again, the thought of Tennyson as a *vates,* a seer, who "endured as seeing Him who is invisible" carries a germ

the whole idea of Masters, who are "face to face with the realities of life," and face to face with God, as the heart of these realities. It is evident that this writer believes that the other "true religions" owe their truth to revelation through just such seers, such enlightened spirits, as are here suggested; and if this be admitted, then the whole theosophical position is admitted, and the battle won. Taken with the intuitive grasp of the teaching of the Mayavi Rupa shown above, this equally intuitive grasp of the idea of Masters marks a splendid and memorable advance toward the full light of spiritual truth.

Another point. In all these passages, from writers of very different minds and temperaments, both lay and ecclesiastical, we see one thing very clearly: The vital part played by a reverent appreciation of the Christian teachings in preparing the minds and hearts of these writers to open to new aspects of spiritual truth. A great and living work of preparation is here testified to; and we should remember that the same thing is true of hundreds of thousands, nay, of millions, who have been trained in the same beliefs, who are full of reverence for the same teachings. The spiritual seed has fructified in their hearts, preparing them for an understanding of the things of our immortality. Shall it be said of any of us, that with all our training and study in the science of spiritual things, we are less tolerant, less able to understand the spiritual side of the Christian teachings, than these writers whose words are quoted above?

Once more, an evidence that the best informed thought in England is in advance of the most cultivated and responsible thought in America. This time we find Sir Oliver Lodge bearing testimony. "I think," said Sir Oliver, at a recent lecture in London, "that this (bodily self) is a bit of matter, here for seventy years or perhaps less, and then that it will rejoin its larger self. I shall then find I have a larger memory or a larger personality altogether. I am speculating, but I am speculating with some ground, though it would take too long to explain what that ground is."

Asked concerning the other worlds and their possible inhabitants, Sir Oliver said: "Wherever we probe into this planet we find life. So I expect that if we probe into other parts of the universe we shall also find life of some kind. It is improbable that in the universe we are the highest that exist, and it is therefore probable that others exist somewhere." Asked whether he believed the personality was merged into one whole body of general life after death, Sir Oliver Lodge replied: "My notion is that that may come in the long run—a long time hence, when we are far higher than we are now; but that meanwhile we shall

retain our memories and individual lives, that we shall retain our individualities pretty much as we have them now."

When asked whether there was any warranty in science for reincarnation, the eminent lecturer answered that here again he was giving a speculation. "It is wrapped up in the notion that not the whole of us is incarnated at one time. At birth we may say a bit of us is incarnated, and that as time goes on more of us leaks into the body. When a lot of it leaks in, we say a person is a great man, and when only a very little of it, we say 'he is not all there.' When this body is worn out, we join the big lump, and then another bit will be reincarnated another time." One will hardly admit that the phrase "big lump" is altogether a happy one for the three parts of the spirit, which are hidden in the heavens, yet the doctrine is good doctrine, and comes close to the Eastern mystery teaching.

It was the fashion, some years ago, when one of the high priests of science propounded some view or discovery, to say that *Science* taught this or that. It is, therefore, equally in order in these latter days to say that Science teaches reincarnation and liberation, through the eloquent lips of Sir Oliver Lodge. Sir Oliver said many other notable things on the same occasion. Among others, he said, concerning miracles, that "we do not yet know the power of a great Personality over natural forces," and of the essence of Christianity, he said that, for him, it was "the divinity of man and the humanity of God."

FRAGMENTS.

In all lives there are periods of silence, when the hands lie idle, the brain seems numb. We are wise then to remember Nature's lesson of seed time and harvest and await in quiet patience the reaping of that which in hidden growth is secretly progressing towards fruition. Wisely, also, we will treasure in our heart of hearts an abounding trust.

I fancy that in the days to come when increased wisdom and the ripeness of the years have endowed us with farther and keener vision, we may look back upon these cycles which so tried our inexperience and find them to have been our golden moments, productive of all value in our active years.

CAVÉ.

BHAGAVAD GITA.*

Introduction to Book I.

THE first book and a great part of the second book belong without doubt to the earliest period of the Bhagavad Gita. They are an integral part of the bardic cycle of the War of the Kurus and Pandus, which forms the kernel of the great Indian epic poem, the Mahabharata. The style is that of the martial epic, and the strong personal outlines of the chief figures have not begun to take on a symbolic and universal coloring. Arjuna is still the prince of Hastinapura, and Krishna is the warrior lord of Dvaraka, come to help him in the fight for his kingdom. As the second book progresses, both assume a larger and more universal aspect, and the arguments of Krishna grow wider in scope, of universal application and everlasting import. We can see the work gradually growing from the bardic poem to the spiritual scripture.

A few words, to make the position of the persons more intelligible. Two brothers, Dhritarashtra and Pandu, were princes of Hastinapura, in the territory between the upper waters of the Ganga and Yamuna, now called the Ganges and Jumna. The place of the great, ancient city is reputed to be not far from Delhi. Dhritarashtra had many sons, of whom Duryodhana was eldest. Pandu, twice married, had five sons, spoken of as the five Pandu princes, from the name of their father. The sons of Dhritarashtra drove the sons of Pandu out of the kingdom. Then, after a period of exile, the sons of Pandu gathered a host of allies, invaded their ancestral territory, and fought a great contest at Kurukshetra, a decisive battle in the history of ancient India.

Of the five sons of Pandu, Arjuna was the most eminent. He bears many names. He is called the son of Pandu when it is clear that he alone of the five brothers is spoken of. He is described as the son of Pritha, his mother, who, by adoption, also bore the name of Kunti. He is called the descendant of Bharata, the conqueror of wealth, the lord of the crested locks, the lord of the monkey banner.

In like manner, his great ally Krishna has many titles. He is the slayer of the demon Madhu. He is the descendant of Vrishni. He is the lord of the flowing hair, of the beautiful hair. He is the arouser of men. He is the lord of the earth. Thus from local and personal titles, he gradually passes to names of universal and spiritual significance, just as the book itself passes from the bardic poem to the spiritual scripture.

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The father of Dhritarashtra had two half-brothers. One of these, Bhishma, espoused the cause of Dhritarashtra and his sons, and led their army. He is called the grandsire, the elder Kuru, and was the granduncle not only of Duryodhana and his brothers, but also of Arjuna, Bhima, Yudhisthira, Sahadeva and Nakula, the five sons of Pandu. The second half-brother was Krishna Dvaipayana, who bears the title of the Vyasa, the Revealer, a name associated with many sacred Indian books.

The great war was thus a contest between the children of two brothers, and Arjuna's horror and remorse were entirely natural. The grief and despondency attributed to him had, no doubt, their real historic existence, which was made the motive of a splendidly dramatic bardic poem, the kernel of our book.

Besides the horror of fratricide, there is another motive for Arjuna's misery. That motive is found in the thought of the spiritually united family, made up of the living and the dead, which was the old popular religion of India, as of many other Asian and Western lands. The members of the family were thought of as held together by spiritual bonds; the souls of the departed, dwelling beyond the threshold of the visible world, continued to take part in all its hopes and fears, and were united with their descendants still living upon earth. More than this, their spiritual well-being depended on these descendants, who fed their ethereal bodies with yearly offerings of rice-cakes and water. The duty of making this offering was a most sacred one, and fell to the male head of the family, in his representative capacity. His headship was bound up with this mystical rite, and he inherited the property of his fathers, in theory, in order that the cost of the rite might be secured. So vital was the due performance of this rite, that, where no son was born, it became a sacred duty to adopt a son, who thus became the representative of the family, and offered the mystical sustenance to the spirits of the fathers. A vivid story of ancient India represents the ancestors of a certain Jaratkuru as suspended by a slender thread over the pit of hell, the rat of Time ever gnawing the thread. As the offering of cakes was made, the thread grew thicker. If the offering failed, the rat cut the thread, and the souls fell into the pit of hell. Arjuna fears that, in this war of kinsmen, the sons of the warring brothers will fall; and, the offerings thus failing, all their honored and worshipped forefathers will be condemned to spiritual ruin.

Lastly, there is the fear for the women of their families, a fear always present in war until quite recent times. The women, left unprotected, were the real victims of the war, far more than the warriors who fell in fight. Arjuna fears lest the women of his family, of old and noble Rajput race, may be left unguarded, and thus fall victims to the lower races of other colors, who made up a great part of the peoples

of India. This fear of race-mingling runs all through Indian law, and the most stringent rules were made to guard against it, and to humiliate the offspring of race mixture. Spiritual as well as temporal ignominy attended the sin of mingling of races, and this dread, always present to the thought of the noble races of India, comes back in full force to Arjuna on the battlefield of Kurukshetra.

There is a spiritual significance to all this, and the situation of Arjuna is well chosen to bring out great spiritual truths. He stands for the personal self, beginning to grow conscious of the Higher Self; touched and enkindled with the spiritual light of that Higher Self, yet full of dismay and terror from the realization of what obedience to the Higher Self must mean. The contest of brothers is now concentrated within a single nature, the life of a single man. A war must be waged within himself, a war long and arduous, for the life of the Soul. Nothing but high courage, joined with faith and aspiration, makes the contest possible, and even then there will be shrinking and dismay. Against the still, small voice of the Soul are arrayed the strong forces of the material nature, the passions, the mind. These are the opposing brothers on the field of the Law.

Of the same conflict, another Teacher, speaking for the Soul, has said: Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

The losing of his life that he may find it is the great fratricidal war that opens the door to the Path, and the shrinking and dismay of Arjuna have thus their universal value and significance. He is facing the battle of man, as he grieves there in the chariot, between the two armies, while the arrows are already falling.

Book I.

DHRITARASHTRA SAID:

On the field of the law, on Kuru's field assembled and ready to fight, what did my people, O Sanjaya, and the Pandu host?

SANJAYA SAID:

King Duryodhana, beholding the Pandu army drawn up for battle, coming to Drona, his instructor, addressed to him this word:

Behold, O instructor, this mighty host of the sons of Pandu, marshaled by thy wise pupil, Drupada's son;

Heroes are here, mighty archers, equal to Bhima and Arjuna in battle, Yuyudhana and Virata, and Drupada of the great chariot;

Dhrishtaketu and Chekitana, and Kashi's valorous king; Purujit and Kuntibhoja and Shaivya, bull of men: (5)

The victorious Yudhamanyu and Uttamaujas the valorous, Subhadra's son and the sons of Draupadi, with great chariots all.

Hear now, best of the Twice-born, who are our chiefest men, my army's captains; that thou mayest know their names, I tell them to thee;

Thyself and Bhishma, Karna and Kripa, conqueror in battle, Ashvatthama and Vikarna, and Somadatta's son;

And many other heroes who give their lives for me, variously armed, all skilled in war.

Our force which Bhishma leads is inadequate; their force which Bhima commands is strong; (10)

Therefore, do ye all support Bhishma, holding the several places allotted to you, O worthy warriors!

Then enkindling his ardor the elder Kuru, the martial grandsire, loudly blew his conch-shell, sounding the lion note.

Thereupon sounded conches, drums, great drums, cymbals and trumpets, till the sound grew to a tumult.

Then standing together in their great chariot yoked with white horses, Krishna, slayer of Madhu, and Arjuna, son of Pandu, blew their godlike conches.

He of the flowing hair blew the conch called Fivefold, and the conqueror of wealth blew the God-given; and he of the wolf-maw, terrible in deeds, blew the Reed-note; (15)

King Yudhishthira, the son of Kunti, blew Unending-victory; Nakula and Sahadeva blew the conches Well-sounding and Pearl-flowered;

And the mighty archer, the king of Kashi, and Shikhandin of the great chariot, Dhrishtadyumna, Virata and Satyaka's unvanquished son;

Drupada and the sons of Draupadi, his daughter, O monarch, and Subhadra's son of mighty arms, blew their conches on all hands, on this side and on that;

And the sound pierced the hearts of Dhritarashtra's sons; the din made heaven and earth resound.

Then Pandu's son, he of the monkey-banner, looking toward the

sons of Dhritarashtra set over against him, while the arrows were already falling, grasped his bow; (20)

And thus, O monarch, he spoke to him of the flowing hair: Draw up my chariot, O unfallen one, between the two armies;

That I may view those ranged against us ready to fight, with whom I must do battle in this clash of war;

That I may see those who are about to fight, gathered here to work the will of Dhritarashtra's evil-minded son in battle!

SANJAYA SAID:

Krishna of the flowing hair, thus addressed by Arjuna of the crested locks, O son of Bharata, stopping the most excellent chariot between the two armies;

In face of Bhishma and Drona and all the rulers of the earth, spoke thus: Behold the Kurus assembled here, O son of Pritha! (25)

Pritha's son beheld standing there fathers and grandfathers, instructors, uncles, brothers, sons, grandsons and companions,

Fathers-in-law and dear friends in both armies. He, the son of Kunti, viewing all these near kinsmen standing opposed, filled with supreme pity, desponding, spoke thus:

ARJUNA SAID:

Seeing my own kindred here, O Krishna, desiring battle, ranged against each other.

My limbs sink under me, my mouth dries up, trembling besets my body, and my flesh creeps;

My bow Gandiva slips from my hand, my skin burns with fever; I cannot stand, my heart is confused; (30)

I see contrary omens, O thou of the flowing hair, nor can I look for the better part, if I slay my kindred in battle.

I want not victory, Krishna, nor the kingdom nor its pleasures; for what profit is the kingdom to us, thou lord of the earth; what are feasts, or even life itself?

They for whose sake a kingdom is sought, and its feasts and pleasures, even they are drawn up against us, staking their lives and wealth in battle:

Instructors, fathers, sons and grandsires, uncles, fathers-in-law, grandsons, wives' brothers, kinsmen.

These would I not kill, though killed myself, O slayer of Madhu, even for the kingdom of the three worlds, much less for this earth; (35)

If we strike down the sons of Dhritarashtra, what joy shall we find, thou arouser of men? Sin will follow us if we slay these usurpers.

Therefore, we must not slay the sons of Dhritarashtra, our kinsmen. How can we be happy, if we kill our own kin, O slayer of Madhu?

Even if they, their hearts blinded by greed, see not the evil of family strife, and the crime of the hatred of friends;

How shall we fail to turn back from this sin, we who do see the evil of family strife, O arouser of men?

For when the family is cut off, the immemorial rites of the family perish, and when the rites perish, lawlessness overtakes the whole family;

Overtaken by lawlessness, O Krishna, the women of the family are led astray; when the women are led astray, descendant of Vrishni, there comes mingling of races; (41)

And mingling of races makes for hell for the slayers of family and for their family; for their departed fathers fall, cut off from the offerings of rice-cakes and water.

Through these sins of those who slay their kindred, thus causing impurity of race, the immemorial birth rites and family rites are overthrown;

And for the sons of men whose family rites fail, thou arouser of men, a place in hell is certain. Thus we have heard from our fathers!

Woe is me! We are set on doing a great evil, since through lust of the kingdom and its pleasures, we are ready to slay our own kin. (45)

If Dhritarashtra's sons, weapon in hand, should slay me in battle, weaponless and unresisting, that would be far more easy to bear!

SANJAYA SAID:

Thus speaking Arjuna sank on the floor of the chariot, in the midst of the host, dropping his bow and his arrows, his heart shaken with sorrow.

Introduction to Book II.

The very first speech of Krishna, though he says only a few words, strikes the keynote of the Soul. He appeals to Arjuna's manhood, to his martial valor, to his instinct of noble race, to his ideal of honor. Through these high powers, the Soul moulds the individual nature of man, and guides it along the way that leads to the Path. These fine virtues are the Soul's representatives in individual life.

Arjuna replies with pathetic force, with a grief and shrinking that are altogether genuine, in dismay at the fight where he is called to fight. He once more puts forward his pitiful plea, and speaks of all he is asked to sacrifice. He shrinks from losing his life that he may save it; the price seems too great; the burden is unendurable. We may follow the symbolic purpose of the poem, and state in universal terms the sacrifice Arjuna is called on to make, in order that the personal self may give place to the Higher Self.

There is, first, the inheritance of the long struggle for life in the animal world, the instinct of self-preservation, the determination to make life a contest for one's separate fortune; the gospel of worldly and

material success. The general lives of men are lived for success, but his life must be lived for obedience to divine Law. He is not to work his separate will, he is to work the will of the Father in Heaven, the Divine Self, the Soul.

Then, as a finer form of the first, there is ambition; the desire for name and fame; the desire to be thought well of, to be spoken well of, to be noticed and commented on, to be famous and admired. This is to give way to another desire, the desire that the divine will may be done, as in the divine world, so in the human world; and no praise will be valid but that of the still, small voice.

Then there are the desires of the senses, very hungry and importunate, begging incessantly to be fed, urging, stinging, tormenting; and these must be stilled, before the divine voice can be heard. All desires that abide in the heart must be let go, before the light and life and love of the Soul can dwell there.

In fine, the whole former structure of things is to pass away; the scheme of life built on hopes and fears and wishes; all relationships with others based on self-seeking, on desire, on the hunger of the senses, are to be transmuted; the personal will is to be transformed, so that only the divine will shall remain, guiding all things into new ways, making a new heaven and a new earth. And from the death that precedes this renewal, the heart of man shrinks. The sacrifice alone is certain, the resurrection is hid in darkness.

To the doubt and fear of Arjuna, Krishna makes a series of answers. These answers are arranged in an order which is very significant. There is an answer for each power of the soul, an answer addressed to each obstacle of the soul. First, to the question of fear, of material and natural dread, comes the answer of valor, the statement of the Soul. The Soul is divine, immortal, full of splendor, therefore what need we fear? The Soul can suffer no loss, therefore what loss need we dread? The temporal body belongs to the eternal lord of the body; therefore, fight, O son of Bharata!

This first answer of Krishna, running to verse 25, is the grandest and most eloquent passage in the whole book. It is the affirmation of the Soul, the splendid vindication of intuition. It is of the quality of the greater Upanishads, and many of its verses are taken from them, or from some common store from which they also came.

The second answer of Krishna is addressed rather to the doubting mind. And to the mind he replies, by citing a law evident to the mind, the law of mutation. All things change; change is inevitable; death follows birth; rebirth follows death. There is no escaping change, rebirth, transformation. Therefore accept this great transformation, the mystical rebirth.

Thirdly, Krishna appeals to Arjuna's pride and sense of honor;

to the warrior instinct of the Soul, that high courage which is the voice of the Soul itself, for all valor is of the Soul.

Finally, Krishna brings forward the thought which, more than all others, is the heart of this whole poem; the thought of detachment, of disinterested work done in union with the Soul. Of this great and central thought we shall have to say much. At this place, however, the even course of the poem is broken up by certain passages later added, and to which we must now call attention. The first is verse 39: "This thought is declared to thee according to Sankhya; now hear it according to Yoga," and so on. Then a few lines further, verses 42 to 46, there is an impassioned attack on the ceremonial worship of the Vedas, such an attack as is made more than once in the Upanishads, where the mystic protests against the system of the priest. This again is a manifest addition. If we leave out these two passages, what remains is entirely cogent and continuous in thought. We may show this by giving the passage without the additions.

"Either slain thou wilt gain heaven, or conquering thou wilt enjoy the earth; therefore arise, O son of Kunti, determined to do battle! Making equal good and ill fortune, gain and loss, victory and defeat, gird thyself for the fight, for thus thou shalt not fall into sin! Here is no loss of advantage, nor any going back; even a little of this law saves from the great fear. The thought whose essence is determination is single, O rejoicer of the Kurus! Many-branched and endless are the thoughts of the undetermined. Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works. Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth; equal in success and failure, for equalness is called union with the Soul."

The verses which follow carry on the same thought, and develop it with lucidity, power and beauty. A man should give up personal wants and wishes, and in all things act only for the Soul. Let him by purity and devotion gain the vision of the Soul, and then let him in all things serve that Master, obeying only the behests of the Soul. Such a one will gain the Godlike resting-place, and, at the time of the end, will enter into union with the Eternal.

There is great significance in the order in which these arguments are put before Arjuna. The order followed is that in which the successive battles must be fought and won.

First will come the battle for the intuition of the Divine, the great fight against materialist fear, where victory brings certainty that the Soul is. Then, as the second step, and as confirming us in carrying on the struggle, comes the thought of necessary transformation; growth is perpetual, therefore let us throw the weight of our wills on the side of that which is to be, not holding fearfully to that which now is. Then

there is the appeal to the warrior spirit, to the high valor which dwells in every Soul, waiting to be called forth, the valor needed, if we are to go forward on the path. Finally, there is detachment, based on recollection and Soul-vision, as the way in which alone we may go forward with our great work. Illumined by the vision of the Soul, we must do all things for the Soul, through faith gaining peace and rest, and ever preserving recollection and detachment.

Book II.

SANJAYA SAID:

To him thus full of distress, his eyes perplexed and filled with tears, despondent, the slayer of Madhu spoke this word:

THE MASTER SAID:

Whence has this faint-heartedness in trouble come upon thee, unseemly for a noble, not bringing heaven, inglorious, O Arjuna?

Fall not into impotence, O son of Pritha, for this beseems thee not! Put away this mean faint-heartedness, and arise, O consumer of the foe!

ARJUNA SAID:

How can I fight against Bhishma, how against Drona, with my arrows, O slayer of Madhu, for they are both worthy of honor, O slayer of the foe!

Rather than slay these great ones, worthy of all honor, it were better to eat the bread of beggars in this world; for slaying them, even though they seek my possessions, I should eat feasts sprinkled with blood! (5)

Nor do we know which is heavier for us, whether we conquer or whether they conquer us; for Dhritarashtra's sons are here facing us, slaying whom we should not wish to live.

Overwhelmed with pity and fear of sin I ask thee, for my vision of duty is obscured. Which is better? Tell me clearly! I am thy disciple! Teach me! I appeal to thee!

For I see no way to drive away my grief and this fever in all my powers, though gaining wealth and mastery of the earth without a rival, or even overlordship of the gods!

He of the crested locks, consumer of the foe, thus addressing him of the flowing hair, saying to the lord of the earth: I will not fight! was silent. (9)

To him Krishna of the flowing hair replied, smiling as it were, O son of Bharata, as he sank there despondent between the two armies:

THE MASTER SAID:

Thou hast grieved for those who need no grief, and thou speakest words of wisdom! The wise grieve neither for the dead nor for the living;

For never was I not, nor thou, nor these princes of men; nor shall we all ever cease to be, in the time to come.

As the lord of the body in the body here finds boyhood, youth and age, so is there the gaining of another body; the wise err not concerning this.

These things of matter, that bring us cold, heat, pleasure, pain, come and go again; they last not; therefore endure them, O son of Bharata!

Whom these perturb not, O bull of men, equal in pain and pleasure, wise, he builds for immortality. (15)

For the unreal there is no being, nor any end of being for the real; the truth as to these two is seen by those who behold reality.

But know That to be imperishable whereby all this is stretched forth; and none can cause the destruction of the everlasting.

These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable; therefore fight, O son of Bharata!

He who sees him as slayer, or who thinks of him as slain; both understand not; he slays not nor is slain.

He is never born nor dies, nor will he, having being, evermore cease to be; unborn, eternal, immemorial, this Ancient is not slain when the body is slain. (20)

He who knows this imperishable, eternal, unborn, and passing not away, how can that man, O son of Pritha, slay any, or cause any to be slain?

As putting off worn out garments, a man takes others new, so putting off worn out bodies, the lord of the body enters others new.

Swords cut him not, nor may fire burn him, O son of Bharata, waters wet him not, nor dry winds parch.

He may not be cut nor burned nor wet nor withered; he is eternal, all-present, firm, unshaken, everlasting.

He is called unmanifest, unimaginable, unchanging; therefore, knowing him thus, deign not to grieve! (25)

But even if thou thinkest of him as ever born, ever dying, yet deign not, therefore, to grieve for him, O mighty armed one!

For certain is the death of what is born, and certain is the birth of what dies; therefore, deign not to grieve in a matter that is inevitable.

The beginnings of things are unmanifest, their mid course is manifest, O son of Bharata; their ending is unmanifest; what cause is here for lamentation?

One sees him as marvelous, another speaks of him as marvelous, another hears of him as marvelous, yet even hearing, one knows him not.

This lord of the body dwells ever immortal in the body of each, O son of Bharata; therefore, deign not to grieve even for all beings! (30)

Or having regard to thy duty, deign not to shrink back! For nothing is better for a warrior than a righteous battle.

And such a battle has come to thee of its own accord, a very door of heaven wide opened; happy the warriors, son of Pritha, who find such a fight as this!

But if thou wilt not fight this righteous fight, then failing in duty and honor, thou shalt incur sin;

And men will tell of thy lasting dishonor, and for one who has stood in honor, ill-fame is worse than death.

The warriors in their chariots will think thou hast retreated from the battle through fear, and thou shalt come to light esteem among those who held thee high. (35)

Many unspeakable words will thy enemies speak of thee, impeaching thy manhood. What fate could be more grievous than that?

Either, slain, thou wilt gain heaven, or, conquering, thou wilt enjoy the earth; therefore, arise, O son of Kunti, determined to do battle!

Making equal good and ill fortune, gain and loss, victory and defeat; gird thyself for the fight, for thus thou shalt not fall into sin!

[This thought is declared to thee according to Sankhya; now hear it according to Yoga. Held by this thought, O son of Pritha, thou shalt free thyself from the bond of works.]

Here is no loss of advantage, nor any going back; even a little of this law saves from the great fear. (40)

The thought whose essence is determination is single, O rejoicer of the Kurus! Many-branched and endless are the thoughts of the undetermined.

[This is a flowery word which the unwise declare, who delight in the letter of the Vedas, O son of Pritha, and say there is nothing else,

[They who are full of desire and eager for heaven; this word offering rebirth and the reward of works, abounding in special rites making for feasts and lordship;

[The thought of those who are set on feasts and lordship, whose minds are carried away thereby, has not determination as its essence, nor is it set in soul-vision;

[The Vedas have the Three Powers as their object; be thou above the Three Powers, O Arjuna! Be free from duality, ever standing in the real, without desire of possessions, full of the Soul; (45)

[As much use as there is in a well, when the whole land is flooded, so much use is there in all the Vedas for a Knower of the Eternal who possesses wisdom.]

Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works.

Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth, equal in success and failure, for equalness is called union with the Soul.

For work is far lower than union in soul-vision, O conqueror of wealth; find refuge in soul-vision, for pitiful are those whose motive is the fruit of their works.

He who is united in soul-vision offers up even here both things well done and ill done; therefore, gird thyself for union with the Soul, for this union brings success in works. (50)

For the possessors of wisdom, united in soul-vision, giving up the fruit of works, freed from the bondage of rebirth, reach the home where no sorrow dwells.

When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul-vision, then shalt thou gain union wth the Soul.

ARJUNA SAID:

What is the description of one firm in perception, of one firm in soul-vision, O thou of the flowing hair? He who is firm in soul, how does he speak? How does he sit? How does he go?

THE MASTER SAID:

When he offers up all desires that dwell in the heart, O son of Pritha, in soul rejoicing in the Soul, then he is said to be firm in perception. (55)

Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul.

He who is free from over-fondness, meeting glory and gloom alike, who exults not nor hates, his perception is set firm.

When as a tortoise withdraws its limbs on all sides, he withdraws his powers from things of sense, his perception is set firm.

Things of sense withdraw from the lord of the body who tastes them not; even the desire for them falls away from him who has seen the desireless Supreme.

Even when a wise man strives, O son of Kunti, the turbulent powers swiftly steal away his heart; (60)

Controlling them all let him remain united, intent upon Me; for of him who controls his powers, the perception is set firm.

In the man who broods on things of sense, attachment to them springs up; from attachment is born desire, from desire wrath takes birth;

From wrath comes delusion, from delusion loss of recollection, from loss of recollection comes loss of soul-vision, through loss of soul-vision he perishes.

But who among things of sense uses his powers freed from lust and hate, and controlled by the Soul, with soul well-disposed he enters into peace.

In peace there comes the ending of all sorrows, for the soul of inspiration swiftly enfolds him whose heart is full of peace. (65)

There is no soul-vision for him who is not united, nor is there any divine experience for him; without experience of the divine, there is no rest, and what happiness can there be without rest?

For when his emotion follows the powers in their action it carries his perception away, as the wind carries a boat away to sea.

Therefore, of him, O mighty armed one, whose powers are altogether withheld from things of sense, the perception is set firm.

He who has attained self-mastery wakes where is night for all beings, and where all beings wake is night for the silent seer.

As the waters enter the ocean, ever filled yet standing unmoved, whom all desires so enter, he gains peace, not he who lusts after desires.

The man who, offering up all desires, walks without allurement, without the sense of possessing, without self-reference, he enters into peace. (71)

This is the God-like resting-place, O son of Pritha, nor will he who has gained it be led away; dwelling in this at the time of the end, he wins union with the Eternal.

CHARLES JOHNSTON.

A STUDY OF LIFE.

II.

Electricity and Life.

IT is hard to believe that the theory of the conservation and correlation of forces was only formulated by modern science a little more than fifty years ago. Faint foreshadowings of the doctrine of heat as a mode of motion appeared much earlier, but such theories were classed for the most part as "unverifiable hypotheses," and served chiefly to bridge over the gulf between the purely metaphysical speculations of the older philosophers, and the experimental methods of to-day. It was towards the close of the 18th century that Lavoisier discovered the great principle of the indestructibility of matter, and made of chemistry an exact science. It was nearly a hundred years later that Grove and Joule of England, Mayer of Germany, and Seguin of France announced almost simultaneously the theory now known as the conservation and correlation of all force, the law that any form of force can be changed into any other form, but never altogether dissipated, as matter can be endlessly transformed but never destroyed.

The purpose of this paper is to suggest that the law of the indestructibility and correlations of force in the world of matter must have its logical counterpart in the intellectual and spiritual worlds. For once convinced that no particle of physical energy is ever dissipated or destroyed, but simply changes form, and it becomes difficult not to believe that mental energy is equally persistent.

The fact of the transformation of one force or mode of motion into another has induced the belief that all the different natural agencies are in reality but one, manifesting in various ways, a universal energy associated with matter, of which its phenomena are but differently modified effects. Moreover, evidence seems to be constantly accumulating to prove not only that all forces are modes of motion, but that all motion is a manifestation of *life*. How intimately electricity and nerve-force are connected, was shown by some of the experiments of Matteucci, who demonstrated that the sensory nerves are affected by the electric current, and, therefore, that some definite polar condition is induced to which electricity is correlated, and that probably this form of electricity is equivalent to what we call "nervous energy," which is but another name for vital force. We find also that the power of a nerve to produce muscular contraction is weakened or destroyed by the transmission of an electric current in one direction, and increased by sending it in another.

"Star and nerve-tissue are parts of the same system," said Prof. Youmans, "stellar and nervous forces are correlated. Nay, more, sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time. . . . How a force existing as motion, light or heat," he says elsewhere, "can become a mode of consciousness, . . . or how it is possible for the forces liberated by chemical changes in the brain to give rise to emotion, these are mysteries impossible to fathom. But they are not profounder mysteries than the transformation of the physical forces into each other."

In a recent paper by Dr. Saleeby on Prof. Burke's experiments with radium, he says that but three possibilities of the origin of life upon the earth can be conceived: First, that its primal origin was miraculous, a break in the law of continuity (a theory that no scientist could entertain); second, Lord Kelvin's suggestion that the first germs of life were borne to earth on a meteorite (which only changed the *locale* of the problem), and third, the possibility that life had arisen by natural processes from lifeless matter, which Dr. Saleeby calmly asserts is the only possibility that could be seriously entertained. He does not state to what "natural processes" he refers, nor how he explains the "break in the law of continuity" that would be caused by the evolution of life from lifeless matter.

The law of continuity, if carried out to its logical conclusion, would prevent the necessity of seeking for the origin of life, and would involve a fourth theory, that life in some form, latent if not active, had always existed and showed itself, as both Spencer and Huxley conjectured, in alternate eras of evolution and dissolution, activity and repose. This would be in line with that ebb and flow of energy that we see in all things, and would make life but the continuous expression of universal force, "the manifested God in nature."

If motion be identified with life, there can be no such thing as lifeless or dead matter in the universe. The pebble that we carelessly kick from the path must have within it some portion of that "cosmic energy" of which Huxley speaks, which, in the form of the force we call cohesion, holds the mineral particles together and prevents their falling into dust and being borne away upon the wings of the wind. If we watch a still pool on a cold autumn day we may see the motion of the slender needles of ice as they dart across its surface and fall into ordered lines as if at the noiseless mandate of life within. Or we may study the different substances that spring into visible form out of the solutions in the chemist's laboratory, see "the left-hand" crystals dissolve and disappear, and presently re-emerge into shape as "left-hand" crystals again in obedience to unvarying law. Do not the laws of motion even here appear to be also the laws of life?

In a lecture of the current year, Prof. Robert Austen, F.R.S., speaks of "certain phases in the life-history of metals," showing that metals and alloys really present close analogies to living organisms, and says that a future generation will speak of the evolution of metals as we do now of that of animals, and that observers will naturally turn to the sun as the field in which this evolution can best be studied. But this study is not only to be conducted through the spectroscope, but it is to be concerned with all the phenomena of light and heat and electricity, of which the sun is the great reservoir. Dr. Carpenter thought that "solar radiation is the *vis viva* of our whole microcosm," and Mayer, the great German writer on the correlations of force, says (after speaking of light and heat as modes of motion), "Quiescence is darkness and death; motion is light and life."

Huxley defines a germ as "matter potentially alive, and having within itself the tendency to assume a definite living form." There is matter for endless discussion here, especially in the defining of the word *tendency*. It stands here for the formative power of that cosmic energy which is the life-principle of the universe, for one with the life-impulse that forces the germ to grow must be the Intelligent Power that teaches it how to grow. Dr. Carpenter calls this tendency "the directive agency" in the germ, and says that it "rather resembles the control exercised by the master-builder than the force of the workingman he employs," although he nowhere refers to it as an *intelligent* impulse, but leaves us to consider this most important of all the elements of growth as something to be taken for granted. Nevertheless he takes care to point out that no combination of albumen and gelatine, fats and starch, salts and bone-earth, could make a living man without this "constructive agency" inherent in the germ from which his bodily structure is evolved. This constructive power Carpenter considers as belonging to the germ itself, and inherited from its progenitors,—surely a foreshadowing of Weismann's "eternal cell." Its parallel in the "inorganic" world would be that fundamental difference in properties which constitute the distinction between one substance and another, and by virtue of which each "behaves" in its own characteristic manner when subjected to new conditions.

There is no better illustration of the conservation and correlation of forces, in the organic world, than the process of germination as exhibited in the seeds of plants, every one of which is a minute chemical laboratory. A seed consists of a partially developed germ and a store of nutriment provided for its first needs. To set the complex processes of growth in motion we must have the two elements that the old philosophers said produced the universe—heat and moisture. Then ensues a succession of chemical changes, which converts insoluble starch into dextrine and sugar, and these combine with the albuminous and oily

materials of the seed to form protoplasm, which is converted into various forms of organized tissue by "the vital activity of the germ," to use Dr. Carpenter's phrase for the directing force that makes these changes. But the three-fold and four-fold compounds produced by plants, such as chlorophyll, etc., do not come from a direct union of their elements, but the simpler two-fold substances have to be decomposed in order to form them, because in this act of decomposition certain chemical forces are set free in that peculiarly active condition known as "nascent energy." Or, as Prof. Le Conte puts it, the simpler compounds, in falling, as it were, to the plane below them, create an amount of force which raises another portion to the next higher plane of organized tissue. So that we learn to recognize death as but a step to a higher form of life.

The decay continually going on during the life of a plant restores to the so-called "inorganic world" in the form of carbonic acid, water, and ammonia, part of the materials drawn from it, together with a certain amount of heat generated in the process of decay, thus restoring to the lower plane not only the materials but the forces which built up the vegetable fabric.

The same liberation of carbonic acid goes on in the egg as in the seed, the same return of a portion of its substance to a lower condition that force may be set free to raise another portion to a higher state. Everywhere we see the action of the same laws of life and motion, the minerals broken up to feed the plant, the plant making new combinations which nourish the higher animals, and these again restoring to the soil the materials of richer growth. What we call death, then, in the vegetable or the animal world is really but a transformation of life, not an absence of it, and if there is no such thing as death in the lower conditions of being, why should we predicate it of the higher? Light and heat produce food and warmth, food and warmth build up the bodily tissues, and stimulate the nervous system and the power of thought.

The delicate appliances of our modern laboratories measure the amount of wasted tissue accompanying mental labor, as well as that which accompanies physical exertion. But is there not, besides these well-defined changes in the brain and nerve-tissue, an ebb and flow of energy of which we are but too conscious when it diminishes, and which we are in the habit of calling vitality or nervous force? The Autocrat of the Breakfast Table, who was wise and witty in so many ways, said once that it is better to lose a pint of blood from your veins than to have a nerve tapped. "Nobody measures your nervous force as it runs away," he said, "nor bandages your brain and marrow after the operation." Huxley has said that "every amount of nervous action is accompanied by a certain amount of electrical disturbance in the particles of the nerves in which that action is carried on." Three hundred years ago Paracelsus declared that there was a nerve-fluid or vital force equally

distributed through all parts of the human body. This "vital force," if one may be allowed to assume its existence, appears to be more directly correlated with electricity and magnetism than with other forms of energy, and can often be re-inforced by a galvanic current. Grove's saying that the excitability of a nerve is weakened or destroyed by the transmission of electricity in one direction, but increased by its transmission in the opposite direction, points to a change of polarity in the nerve-cells. This change of polarity must be the result of an altered rate of vibration in the molecules of the cells. The molecules of all substances in nature are throbbing with life, that is, they vibrate at a certain rate, and this rate may be altered by many agents and in many ways, according to the character of the substance, as "the sensitive flame" will respond to the vibrations of certain notes, or may be extinguished altogether by too great a volume of sound. Beyond molecular motion we have atomic energy, and while the molecules of the physical cells act under the laws of the correlations of physical force, the atoms, which have been called "the souls of the molecules," are influenced alone by the laws of the mental plane. Prof. Ladd, of Yale, goes so far as to call atoms "super-sensible beings," and asserts that the phenomena of human consciousness must be regarded as the activities of some other form of Real Being than the moving molecules of the brain. Eastern science has always regarded the atom as an independent entity, and explains that no sooner do two or more atoms unite to form molecules and cells than these cells become endowed with consciousness, not the self-consciousness that we alone recognize, but other forms of various kinds, according to the nature of the cell, which has also freedom to act within the limits of law. Of course each condition of matter and each form of consciousness, as well as every mode of force, is governed by its own special laws of action, and has its own place in the infinitely graded scale of being, a scale, moreover, that leads step by step without a break from the lowest possible form of life to the highest.

For human eyes the upper rounds of the great ladder are lost in the darkness veiling the Absolute and Unknowable, of whom no man may speak. "Light is the first begotten and the first emanation of the Supreme, and Light is Life. Both are Electricity—the life-principle, the electric vivifier of all things. . . . Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena. . . . The sun is not the *cause* of either light or heat, but merely the focus, or, as we might say, the lens by which the rays of the primordial light become materialized, are concentrated upon our solar system and produce all the correlations of forces." (*Isis Unveiled*, I. 258.)

The Eastern philosophy recognizes a distinct vital principle independent of the organism, material of course, as *physical force cannot be*

divorced from matter, but of a substance existing in a state unknown to science. Life, for this philosophy, is something more than the mere interaction of molecules and atoms. There must be a vital principle, without which no molecular combination could ever have resulted in a living organism.

As we may find all forms of propagation down to the simplest division of the cell still existing upon earth, and as "spontaneous generation" must have existed at some far-away epoch in the history of the world, it is quite possible that our scientific men may yet succeed in detecting it. Only the occult philosopher would maintain that the simplest cell or "radiobe" that would "swim into their ken" under the most powerful of their microscopes, would be a unit of life resulting from the combination of elements and forces that in themselves were a part of the great Ocean of life. And if we can trace the action of electricity in some form or other through all the planes of being up to its correlation with the mightiest of all forces, Thought and Will, must not these also be eternal? If the life-force that started upon its planetary round when the sun's rays first fell upon a consolidated and cooling earth is still working out its destined mission, how can we admit for the power of Thought, the Will to raise ourselves and all men from a lower to a higher level of achievement, a less permanent existence? And as we cannot think of the agent as less powerful and persistent than his act, how can we ascribe to the thinking principle in man anything less than an endless existence, varied it may well be, in outward form, but still intrinsically the same, as the unit of force that begins as a ray of sunlight blossoms into a flower or a fern, to return to earth as coal, and to be transmuted again into the light and heat of household fires, the basis of the physical life of man.

Wherever there is motion there is life, wherever there is life there is consciousness, not as we know it necessarily, but nevertheless, a consciousness whose winding steps lead onward and upward until they are lost in that Divine Life and Thought from which all nature springs. "The mutable cannot know the immutable, nor can that which lives perceive Absolute Life." But when that unit of life which we call a human soul shall have completed its round of existence, then all forms of consciousness will be made part of itself, and in the words of the Eastern poet, "it beholds the things beyond the sea, it hears the language of paradise, it perceives what is passing in the mind of the ant."

KATHARINE HILLARD.

THE NEW GOD OF CHOWPATTIE.*

(A TRUE TALE.)

IN a small thatched hut among the mountains, Soondia's child lay dying. Through the rains it had wasted slowly, and now all seemed in vain. The heats were over. Torrents gushed down the mountain sides. The hills and plains were green and "Nature worked so swiftly that you could see her action." But for Soondia and for her child Nature did nothing. In vain were the Bhoots appeased with rice, with milk, with flowers. In vain were sacrificial fires lit. Lamas came, prayed, held wierd rites, received the scant coin and departed—all in vain. From the bamboo poles around the dwelling; from every bush in the bare compound fluttered prayers on paper of every color—all in vain. And then there came one awful moonlight night when the rattle sounded in the child's throat, when the old woman keened—and when Soondia, desperate, a mad thing, rushed out and tore down the bamboo poles, scattered the prayers and offerings, tore away the fires, and screaming, staying not to see her child expire, rushed down the hill into the jungle. That was the night that the new God came to Chowpattie.

"Climbing the grade, panting and sullen but undismayed," the stout pioneer engine 24 B climbed the Himalayan slopes, its ten tons clinging to the rails as it dragged behind it the construction trucks and workmen. For 24 B was the guide and the servant to the pioneer construction train, and each night saw it at the end of the track which by day it had helped to build; now at the edge of a precipice, and always up a grade of a thousand feet to the mile. Dragging its train thus, and stopping thus at a giddy altitude on the mountain side, facing the eternal snows of mountains higher still, its feet amid the cacti, its fires shining, its black nostrils pouring forth smoke, standing there at the jungle edge, where never engine stood before, it was thus it appeared to Soondia as she came upon it in her mad flight. A monster never dreamed of! A fire breather; a roarer; a demon vomiting men black and white from its serpentine entrails; aye, and food and tools; all of which it had carried within its bowels up those dizzy slopes. A panther glowered, turned and fled from

* An anecdote told to the writer by the President of a railway in India.

it. The jungle creatures stared and ran. The king cobra stung and stung and again stung its heels, and died exhausted and enraged whilst his mate and its brood fled far. The monster only hummed and stood still, resting, while all the jungle life vanished. Sacrificial trees caught fire from it and burned, scented and resinous, till the monster's slaves, black and white, thrashed them out. And the monster shrieked its awful orders! Alone of all the jungle, Soondia, the mad, the desperate mother, fled not. Fear had no place in that heart whose only fear was to lose the first-born. Into that heart there flickered a hope, a hope dancing as danced the monster's fiery breath. For here was Power! Here was Life! Was not this a new God? Did she not see this new incarnation of Force doing its deeds of wonder? Force, Life, Motion. These she craved; these she must have, will have, for her son! The new hope flares higher. Resolve is born! A flitting shape steals food here and there unobserved by the men encamped. A shadow amid jungle shadows plucks flowers and seeds, caring nought for life profaned. The new God has an offering made before him, where his iron frontlet faces the snows and the mountains. That motionless shade amid the darker shadow of his feet—that is Soondia—squatting among her offerings, praying the night through to the new God to save her child. When the day breaks she rises, does puja, then runs swift as a panther to Chowpattie. At the threshold of her hut her husband meets her.

"Where wentest thou? Whence camest thou? *The child asks for thee!*" With a shriek of joy the mother clasps her son. The new God has heard her prayer. The new incarnation of Power has breathed life! Her child mends steadily. On the day on which he first goes to play in the compound, the men on the construction train of No. 24 B, pausing for tiffin, see a singular sight. Some natives, carrying wreaths of paper flowers, fruit, food, water and grains, timidly approach 24 B where it stands stalled in the ferns. They prostrate themselves, and then decorate the stout iron front of the engine. It is, they say, thank offering to the new God of Chowpattie for a life.

The wonderful new God cleaves his way to the mountain top, 8,000 feet away. He brings thousands of travelers. Other sons are born of him (presumably) and like him, in some strange and godlike mating of his own. He has altered the mountain; he has brought money and work to Chowpattie, and even to distant Darjeeling. There are many like him (apparently) now, and Chowpattie worships the Bhoots again. But Soondia never forgets. There is but one new God, displacing all other gods, to the faithful Soondia, the Force-worshiper, holding on her knees the laughing son of her son.

L. WHARTON.

MEDITATION.

I.

THE subject of meditation is of primary importance to every genuine student of occultism. It is inculcated as a religious practice in all systems of religious teaching, and is found playing a principal part in the life of every saint. In lay fields, as well, it seems an invaluable concomitant of creative genius. It is spoken of as more than the door to the inner life,—even as the inner life itself. Therefore, it is quite indispensable to all who seek to know this life directly rather than by hearsay.

Despite the incessant allusions to meditation in religious treatises it is difficult to refer to any one clear and adequate explanation of its rationale. In Theosophical literature *Light on the Path, Voice of the Silence,* the *Bhagavad-Gita, Patanjali's Yoga Aphorisms,* and *Letters That Have Helped Me,* all touch upon this topic and treat some of its different aspects. In explicitly Christian literature a host of references might be given, of which Fénélon's *Letters,* and Thomas à Kempis's *Imitation of Christ* may serve as examples. But in each alone the treatment is fragmentary, and when the different aspects are compared they at first appear paradoxical if not contradictory, and the whole subject is left in a mist of obscurity or vague confusion.* Perhaps the most clear and concise exposition readily available may be found in *The Theosophical Forum* for June, 1898. But even here the treatment is incidental to a larger theme, and, illuminating as it is (giving an insight the present writer cannot hope to impart), it is hardly as detailed and explanatory as both the difficulty and importance of the subject make desirable.

Part of this difficulty is due to the indiscriminate manner in which the terms concentration, contemplation and meditation are used by different writers. But a larger part has its origin in the nature of the subject itself. Meditation is only partly a mental process, and that in its preliminary stages. In its later stages it quite transcends the mental plane, and so refuses to be completely describable in mental terms, save as a series of apparently contradictory statements.

An illustration may make this clearer. Consider the terms unselfishness, love and honor. We know quite well what they mean, for we are acquainted with the things themselves, yet they defy adequate verbal definition, for words are of the mind and these things transcend the

* Witness Question 52 on page 501 of this issue.—EDITOR.

mind. If there is any doubt of this, try to settle in words whether a mother's sacrifice for her child is selfish or unselfish. Verbally, these two words stand for contradictory properties, yet here, because we know the thing itself, we are quite content to say it is both selfish and unselfish. So it is with all those states of consciousness which lie beyond our ordinary mentality. They are describable in words only as paradoxes. To understand their meaning we must continually go behind the words to the things themselves. With this by way of introduction let us turn to our proper subject.

Meditation has been defined as that state which ensues from the centering of our consciousness in the soul rather than in the mind or the emotions. The first step toward meditation is concentration, and until considerable power of concentration is acquired true meditation is impossible.

It is, doubtless, true that each of us can concentrate his mind in some one or other direction fairly easily and completely. Indeed, if we could not, we realize how ineffective our daily work would be. But few of us have much general power of concentration available at the dictates of the will in any direction. To convince yourself of this it is only necessary to lay this paper down and endeavor to concentrate your thoughts for, say, three minutes upon any topic not associated with your ordinary hopes and fears and duties. Try it, for example, on the "idea of duty" and note how many other thoughts crowd into your mind in that brief period. Under the influence of hope or fear or desire, or even of daily custom, the mind is held fairly steady and one pointed. But under the influence of our will it is not. We have not yet become the masters of our own minds, nor can we hold them attentive, focussed and fixed for any lengthy period. Our attention is continually distracted and our mental states modified both by the discursive tendency of the mind itself and by the influence of our emotions. Therefore, we see, first, why it is said that the mind is dominated by desire, and, second, why Patanjali defines concentration as "the hindering of the modifications of the thinking principle."

The effort to increase the power of concentration by consistent and systematic training is the first step in practical occultism. This training may be acquired by anyone who so desires and will give to it the requisite attention through the incidents and duties of daily life. It consists, on the one hand, in concentrating every faculty upon each task and duty as it presents itself, and that whether the duty of the moment is hoeing corn or listening to a concert; and on the other, of never permitting the mind to act undirected in idle dreams or anxieties. Always set it a topic. Three things will result which are really one. First we will gain enormously in the control of our minds by the will and in the power of concentration; second, we will do far better work and be far more effective; third,

there will drop away from us a great burden of useless fear and anxiety. This training is not easy at first but it has very rich rewards.

There is another stage of concentration which may be called contemplation, though this name is used by many writers for something far higher. Having learned to concentrate our minds to a single line or sequence of thought we now attempt to hold them upon a single aspect or idea. Let us say, as before, upon the *idea* of duty. We are not to think "Our duties teach us much," "I wonder what duties I have left undone," etc., but simply contemplate the bare abstract notion of duty. Patanjali tells us that one of the aids to this form of concentration is "mutterings." In a certain way this contemplation is not unlike the continued even repetition of the name of the idea, which "muttering" Patanjali puts forth as an adventitious aid. Every notion or idea has innumerable aspects, and its correlations and correspondences run into all manner of directions. It is something to be able to follow one of these lines—without jumping to other things altogether—but it is more difficult to hold the mind immovably fixed in contemplation of the central concept. We begin by attempting this practice at stated times, and gradually we are able to perform it with greater ease and for longer periods without undue strain. As we master it, we find that in this state all the ordinary mental processes are quieted and held in abeyance, as is the activity of the senses. That which remains active is the bare faculty of *awareness,* if one may use a rather technical term. We are aware of the idea or thing we are contemplating, and we are aware of it very keenly,—of its unity and essence. We are contemplating, as it were, *all* its properties at their root, so that we find a little of this contemplation of the essence of a thing extraordinarily clarifying to our understandings of its diverse characteristics and ramifications.

This state has also been described as "the merging of all the senses into one sense." Such a statement sounds rather more formidable than it is, for a like result follows every very strong concentration of attention. For example, when deep in a book we probably all have been suddenly aware that someone had entered the room. Our whole attention had been concentrated in our reading; the senses, save for the almost automatic action of the eye, had sunk into abeyance (retired into the central power of awareness of which they are differentiations). We cannot tell whether we *heard* someone enter, or *saw* them, or *felt* a current of air, or how our attention was called to this presence, but suddenly we are *aware* of it. This illustrates the negative aspect of the merging of the senses into the one sense of awareness. It is, however, only the negative aspect or, perhaps more properly, the negative correspondence.

The positive aspect of awareness is the sense of unity or of *being.* We actually become the thing we are contemplating, and thus know it as it knows itself. This may be explained and illustrated in many ways.

When we concentrate and focus all our mind and senses upon a certain object, our mind as a plastic material, takes the form characteristic of the object of contemplation, or, in terms of vibration, vibrates in unison with its object. This unity of form or identity of vibration attracts similar force. We see something like this in the force felt around the statue or photograph of a forceful man. The similarity of form has attracted similarity of force. On this principle also the ancient Egyptians placed statues of the dead in their tombs that their force might thereby be conserved. But this will become clearer as we make its application to meditation, and indeed it is chiefly in this last connection that contemplation becomes a useful practice.

Having learned from our daily lives some power of concentration together with control and one-pointedness of mind we can now turn to meditation itself. The effort to meditate is the effort to center the consciousness in the soul. It is made by concentrating upon the soul. In the daily thought of the ordinary man the soul is a good deal of an abstraction. This he expresses when he says "I *have* a soul." He does not say "I *am* the soul." Indeed, he would be hardly justified in this latter statement, for to him the "I" is the center of his consciousness, and this he has not yet placed in the soul. He might be, as are most of us, quite willing to grant that all life, his own as well as that of all nature, only existed as an expression of soul. But that, he will tell you, is more theoretical than practical. Yet it is precisely to experience this fact as a practical conscious reality that is his task in the preliminaries of meditation.

In the effort to concentrate upon the soul we thus meet our first vagueness of direction. What are we to concentrate upon? Surely not upon some glorified image of our everyday selves separate and apart from other souls. But rather upon the highest abstract ideal that each of us possesses. The form in which this presents itself differs with the individual. To one it may be the law of love, to another the law of justice, to another an inexpressible feeling or vision of majesty and power. The form matters little. What does matter is that it is his highest conception, his ideal, the nearest approach to the oversoul or to God of which he can conceive. It is upon this he is to concentrate his mind and attention with that one-pointedness which we have described as contemplation.

As he holds this ideal in his mind—and, since it is his ideal, also in his heart—the process we have already outlined takes place. The numerous voices of the mind and senses die down and become still. He is no longer conscious of anything other than this object of his contemplation. The senses are drawn in, automatically and unconsciously, and become merged into the single perceptive power of awareness or intuition. The consciousness of the mind, as we have known it, active and con-

cerned with change, undergoes a subtle transformation. In its place the consciousness of the heart awakes.

We may be able to make this transformation clearer by considering a very noticeable characteristic of our ordinary mental processes. This characteristic is that of duality or multiplicity. The mind always relates one thing to another, compares and correlates. It is thus by nature many-pointed, and even the correction of its discursive tendency does not alter this fundamental characteristic. On the other hand, the effect of love, or desire, or any act which we associate with the heart is to concentrate the attention and consciousness quite singly and one-pointedly upon the object loved. Stop a minute and call to memory some friend. We have before us some mental picture which we are regarding as we would any physical object. Now *think* about your friend. You will find yourself instantly making comparisons of some sort, either between him and others or between some of his characteristics or occupations. This process of relation will quickly lead to consideration of quite other topics if the mind be untrained in concentration. But even where trained we see it continually as a rational act. Now, return again to the mental image of your friend. Keeping your attention fixed upon him, yield yourself to the feeling of friendship or *love* you have for him. You will find that in this no element of comparison is present, your whole attention is held fixed, not upon his personal characteristics, but upon the man himself. Indeed, if your love be strong you will quite lose thought even of yourself, feeling only a sense of his presence, which grows keener and more absorbing with your love. After you have withdrawn your attention you will feel that you have been curiously at one with him, but at the time even this sense of unity is lost in the sense of his presence, for you have lost the thought of yourself.

Thus it is that when the mind is stilled in contemplation the heart can become dynamic and bring us into unison with the object we are contemplating, provided that we actually desire it, and have for it a real, not a sentimental, love. It is this dynamic action of the heart which is next operative in meditation. The mind, though fixed in direction, has become entirely quiescent. In this condition it has been likened to a placid lake—no longer itself flowing or dynamic but capable of reflecting the still glory of the stars and their mighty movements.

The consciousness is now held by the desire of the heart. This desire is a real and living force. It draws toward us, and us toward, the ideal to which it is directed. Gradually we begin to feel the reality of its presence. At first this presence is reflected in the mind, held fixed in contemplation, in that form in which we at the outset phrased or pictured it. But just so far as it is a real and genuine ideal it pertains to the formless soul, and this is the reason that to us it is an ideal, and this is why we have loved it. Therefore, our desire penetrates beyond the form

or phrase. Little by little this mental picture grows more attenuated and sinks from sight. There fall upon us a great stillness and silence, formless and wordless, but full of power. When we have entered this stillness we have begun to meditate, for in it is wrapped the soul of each, as is the soul of all the world.

Of the consciousness that then ensues I cannot write. It has been described by the prophets and seers, the saints and poets and great artists of the race, in every age. The words and imagery of these are infinitely various, as are the aspects of the soul of man. But in each is the same *feel*, the same subtle rhythm, the same light. So that anyone who has known the illumination will recognize its description, as well in the *Upanishads* as in Wordsworth's verse, in the Hebrew prophets and in the lives of the Christian Saints. There may be obtained from the Secretary T. S. in A. a little volume called the *Song of Life*. It contains a translation of a part of the *Brihad Aranyaka Upanishad*. Read it with this point in mind: that it is a treatise on the consciousness of the soul, to which we may attain in meditation. For soon we find the silence is not silence but full of a mighty song. Like the deep notes of an organ which we feel before we can hear, so we feel this song before we hear it. It is the song of life, the rhythm of the law, the breath of God. And through our contemplation and our love we become at one with this—one with all that is—part of the great law, part of the moral order.

We sink back from this consciousness into that of our daily lives. But we are never afterward quite the same. The cares and anxieties, the hopes and fears and ambitions of the outer world return to us, but they return with a curious coloring of unreality. We have experienced, even if only for a moment, a life in which they played no part, and they can never again have quite the same dominion over us, nor can they any longer wholly satisfy us. This is symbolized in the first of the Temptations of the Wilderness, where Jesus replies: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

II

In what we have already written we have tried to outline the successive stages of meditation and to indicate the corresponding powers of mind or heart which lead us to them. These powers are obviously possessed by us all, for they are quite commonly active in other directions. But they are seldom adequately developed or controlled. Particularly is this lack of training noticeable, and its effects detrimental, in the powers of the heart. Our western system of education compels at least a partial mastery of the logical and comparative faculties of the mind,

but the schooling and direction of the heart have been quite ignored. This neglect accounts for the failure of the vast majority of western people to more than sense, in rare moments of inspiration, the existence of the inner world. The dynamic power of love, which, trained to act as aspiration, can carry the consciousness from the outer world to the inner, from form to essence, will, if uncontrolled, turn outward as desire for concrete objects of sense gratification. This tendency to the concrete, once become habitual, is stubborn and persistent. In the Upanishads it is called "the knot of the heart," and we can know the peace of the inner world only "when the knot of the heart is untied."

We can see from many points of view that this turning of the heart is of fundamental importance. I have been told that it is the literal meaning of the Greek word translated "repentance" in such phrases as "Repent, for the Kingdom of Heaven is at hand." It must precede any serious effort at self-training or discipline, and must be the foundation of all that comes later. If we cannot turn with love to the life of the soul there is small use in our trying to reach it.

Yet it is by no means easy actually to love anything so vague and abstract as is at first the concept of the soul or the ideal of goodness and justice; for the driving and drawing power of the will which constitutes true desire, and which alone is effective, does not turn readily to abstractions. Nor can we remove this difficulty by making our ideals more concrete or crystalizing them into some mental form. To do so would be to defeat our own ends. For we seek ultimately to pass behind all forms and imagery, and to do this by the very power of love we are here calling into play. We must then turn our hearts from the outer world to the inner; we must deepen our love and intensify our desire; but we must not harden nor materialize their object.

There is a name by which the soul is called in eastern literature which is very suggestive in this connection. This name is "the great exile." Consider one in exile, let us say one who by long confinement to the tropics has fallen into the lassitude and laxer life of those around him, forgetting the more robust ideals of his own land. Some message or reminder comes to him—perhaps only in a strain of music or some equally trivial occurrence, but sufficient to bring to mind a picture of his former life. It is easy to overlay this memory or even to disregard it altogether. But if he dwells upon it he will find it become dynamic. He will realize how far he has fallen, and what firm and persistent effort is needed to regain his heritage.

We can readily see what such a man should do, indeed, we could all give him most excellent advice. It is more difficult, however, to carry out that advice ourselves—yet we must recognize that our own position is closely akin to his. There has come to us, as to him, a reminder of a life more truly our own than that which we live from day to day. And

with us also there is need of persistent and continuous effort if we are not to overlay our inspiration with the activities of the outer world and sink back into the lethargic condition from which we have been temporarily aroused. In the light of this analogy the direction which our endeavors should take becomes much clearer.

We see now that the whole question of success or failure lies in the permanence of the impressions and desires experienced in moments of inspiration. It is these which give the initial upward impulse to the will, and it is these which sustain it. Therefore, our first task is to make them as enduring as possible. To accomplish this we must dwell upon them. This also has the effect of invoking fresh inspirations; just as the musing on one memory will bring others to the surface.

It is a curious fact regarding all occult training such as is here indicated that each step in its development involves all the others, so that to succeed in any one direction requires, and implies, a modicum of success in many others. In other words, these steps are not so much sequential as parallel. This is observable in what we have just written, for the dwelling upon our moments of inspiration is in exact correspondence with meditation itself. If this dwelling upon our inspirations were wholly easy for us meditation would not be difficult, so we must seek other aids as well.

These we can find in many little observances which we can make a part of our daily lives. Such are set times for recollection and self-communion, from which we exclude by act of will all thoughts of our habitual cares and occupations. In these periods of stillness our ideals seem to come closer to us, and very quickly we learn to look forward to them as times of rest and refreshment. Another practice, from which great help can be derived, is the reading of spiritual books—the records of spiritual experiences and laws of the inner world, recorded in the lives and teachings of the saints and mystics of the past. No one can make any serious study of these writings without being impressed by the unanimity of testimony of which we have already spoken. So that we learn from them that the path upon which we are now entering has been trod by many feet before us, and gradually we grow into a sense of companionship, though it would be difficult for us to tell with whom or with what. This helps to hold the heart, as do all touchstones of the inner life.

Parallel with these observances and practices which tend to strengthen the love of the soul there are others tending to weaken the domination of the senses and to withdraw from them the force of desire. One of the most useful of these is the deliberate effort to disassociate yourself first from your acts, and second from your thoughts and feelings. This is the cultivation of detachment, a practice equally advocated by Christian teachers and eastern philosophers. A very little of this practice will prove its value, restoring a poise and impersonality of view

and judgment difficult to maintain in the pressure of modern life. But it will do more than this. As we persevere in it we will see that many desires and emotions we have regarded as peculiarly our own are in reality not ours at all, but sweep over us from without as the waves of the ocean might do. We learn to view them as impersonal forces of nature, and when we can so regard them they no longer are our masters. We are bound more by custom than by force, and to be free it is only necessary to perceive our freedom.

This recognition is also fostered by acts of self-discipline and self-denial. There is a greater joy in exercising the moral muscles than those of the body, and from it comes a greater sense of power and of freedom. Try it with anything you are fond of; if, for example, you are a smoker, try giving up tobacco. You will learn in the first week how dominating is desire, how it drives us from without; and in the second, you will feel a sense of strength and freedom and absence of fear, a joy in the use and power of your own will.

By these and kindred means the driving power of desire may, little by little, be withdrawn from the outer world of sensation and turned toward the soul, quickening and augmenting our love and drawing us more and more toward it. The heart and will are both purified and strengthened and our ideals, while unhardened, are far clearer and more intimate. It is no longer so difficult to turn toward them with love, and we find in them a continually renewed source of inspiration.

Side by side with the training of the heart, and greatly aided by it, we have seen there is need for training the mind in concentration and contemplation. The character of this training has already been indicated. Yet, though easy to see how these powers are gained, it is a longer process to gain them. Therefore, most of us must attempt to meditate long before we have any complete power over our minds. This reversal is the cause of a number of very common difficulties in meditation, which, even at the risk of repetition it will be well to review in sequence.

The first difficulty experienced is the inability to keep the mind even on these general topics for any length of time. This is a failure in the most elementary form of concentration. The discursive tendency we have already analyzed, asserts itself, and soon we find our minds on other topics altogether. But practice and daily custom go far to overcoming this, and if it be our regular effort, we will find it become less and less difficult, as day after day the mind is brought back to the same theme.

The second difficulty is that involved in contemplation, of silencing the mind and quieting it down until it becomes fixed. Most of us if we were told to be silent would think we had complied with this direction if we refrained from speech. We know what it is to stop talking and be orally silent. But having done this we can, if we care to listen, hear

the mind continue actually talking to itself and phrasing its thoughts in words no less real because inaudible to the physical ear. These we can silence by an act of will. Indeed, we must learn to silence not only these voices of the mind but those of the senses and emotions as well. We can see the need of this not only for this stage of meditation but to keep us sane. Any one who seriously enters upon the path of mental discipline outlined for the acquirement of concentration will find how necessary it is to learn to *rest*. It is an art that few know, and its secret is in silence.

Mental silence is, however, often sought quite wrongly by attempting to empty the mind of content by repressing each thought as it arises. This leaves the mind unfixed and undirected, and so receptive to and reflecting every passing thought form or current of the psychic world. This is the danger of psychism, the astral *cul de sac* of which we have been warned so often. It has its origin in the negative condition of the mind and the mistaken method in which silence was sought. The mind should be quieted by the intense attention given to one single ideal or object. To this ideal it is receptive and passive, to all else it is exclusive and positive.

The third barrier is that as the mind is silenced some lose consciousness and fall asleep. This is in part due to a negative condition akin to that just described, but more of the heart than of the head. We have seen that at this stage the consciousness passes to the heart, and there are those whose consciousness is not easily centered in the heart or carried by love. Such natures are generally unemotional, which, though here a difficulty, is elsewhere a great safeguard. Indeed, this consciousness is by no means emotional. It is the still, deep current of love which the emotions more often obscure than express. It is aspiration; but it is of the heart not of the head.

The next difficulty is just the opposite of this. It is that as the consciousness of the heart awakes and rises upward, the mind, quieted for a time, reasserts itself and acts upward with it, seizing upon the consciousness of the heart and weaving round it dreams and visions of the most varied beauty. These visions may seem very good and true and at first be very helpful, but there is great danger in them. For not only is our attention arrested and our consciousness carried no further, but these visions turn upon us later. The inner light which gave them their beauty is of the soul, and being of the soul is loved and reverenced. But the threads and colors of which they are woven are drawn from the thoughts of daily life, from its dreams and hopes and fears. As we dwell upon the form and imagery of these visions the outer mental element grows more pronounced, the light of the heart within them grows more dim. Then comes a day when we recognize the source of all this imagery. Our minds turn upon us and deride us for deluded dreamers caught in the snare of our own fancies.

This has proved a shock and a barrier beyond which many have been unable to pass. Yet the light of the soul was within their visions, and it was this light which they really loved—not the forms and pictures. In occult phraseology it is said of the mental imagery that the meditation is impure. We may remedy it in two ways. If we are sufficiently strong, by increased power of concentration; and if we are sufficiently pure by the increased practice of detachment in our daily lives. This is the difficulty of the emotional man of strong imagination.

The fifth barrier is that of *form.* There are many minds whose tendency it is to make concrete all they touch upon. They crystalize and harden into set forms and dogmas. These are often those of greatest intellectual power. For this reason they progress to this point rapidly and easily, but here they become blocked. They are unable to pass behind form, or to cast aside words and imagery and lay hold upon reality. Such natures can sometimes be helped by forcing themselves to study and to think in other systems, even in other languages, than those to which they have been accustomed. If they are Christians let them study Buddhism, if Buddhists let them turn Christians; let them seek by any or all means to break up their hard set forms and habits and learn to look at life—not words.

The last barriers lie in the silence itself. The symbol of silence is darkness, and darkness is to many an immediate and instant source of fear. This is true of the great stillness which from the beginning of contemplation has grown more and more intense. It has become a silence of the senses, of the emotions, of the mind, and now even of the heart itself. Only after it has become *complete* does the moment of illumination dawn. Therefore, to many it has appeared as a great terror and they have fled it full of fear. To them it has seemed an abyss of nothingness in which even their own existence was slipping away from them into the void. Both courage and faith are needed here, and a certain effort that is never again exactly duplicated. It is the sort of effort required to leap in the dark in obedience to a voice that is no longer heard. After it is taken, and we have experienced this silence, just this same trial can never occur. For the darkness has passed.

III.

Any one of the difficulties touched upon above may delay us for many months or even years. But if we persevere and make our effort at meditation a daily practice we will accomplish it more easily and more completely. Fortunately, the curious way in which one difficulty involves all the rest applies also to our successes, and we find that as we succeed in any one direction we gain power in all. We will have periods when we seem to make very rapid progress, but these again will be fol-

lowed by times of apparent failure, of "dryness" in the common Christian phrase. But on the whole we will find we draw ever-increasing rewards of rest and inspiration.

As the meditation itself deepens its effects grow stronger and more permanent. Many of these effects are very subtle, showing most clearly in a gradual reversal of our attitude toward our daily tasks and pleasures. At first, as we have already said, these take on a curious coloring of unreality. In fact, this is but the shadow of the far more vivid life of which we have become aware. A similar effect is noticeable after having gazed at any intense light; on looking away everything else appears dark. Simple as this explanation is, the phenomenon itself has been the cause of very real dangers. It is not improbable that it corresponds with the second of the Temptations in the Wilderness. This is the temptation to destroy the physical life as something unnecessary to be considered, or to abandon all thought of physical law in our new sense of reliance upon spiritual law. More concretely and in our own case we are tempted to regard our outer duties as unimportant and perhaps to neglect them altogether.

Here our habits of obedience to duty as such stand us in good stead, and we pass through this period, brief or long as it may be, with them as the sole driving power in our outer lives.

But after a while we learn to see deeper than this. We see that our duties are part of the great moral order in which we are beginning to take our place—the reflection in our outer lives of the will of the soul. To neglect them would be to neglect the very end we seek. When we have realized this, our outer lives even in their most trivial details take on a new and far more vital meaning than they ever had before. This is the second result of meditation.

With this there comes what at first sight appears a very strange and terrible effect. It is the throwing to the surface of the evil in us. We find old desires we thought long dead reawakening and clamoring to be heard. Our whole nature seems suddenly aroused and arrayed against itself. The line is not drawn so much between good and bad as between that which is of the soul and that which is not. It is quite obvious that such a result was to be expected, but it comes always as a surprise. We have reached the parting of the ways.

This period of struggle and of choice has been outlined in a recent number of THE THEOSOPHICAL QUARTERLY,* and it has been described in many ways at many times. We see before us two roads—two paths or ways of life. The end of one we know. It leads to fame and power and material success; to all those achievements which the world admires and for which it gives its great rewards. We feel the power in us to

* The Gospels of the Kingdom. THE THEOSOPHICAL QUARTERLY, October, 1905, pp. 282-3.

take these things for our own, if we will desire and work for them. The end of the other way we do not know. It is "the small old path that leads to the eternal." It is the path of duty and of sacrifice. It may bring us to fame and success or it may lead us through failure, privation and unending toil. But it is the path of service to the soul. To the first path we are urged by personal ambition, by fear, and by sensuality; to the second by the high austere call of the spirit; which yet is vibrant and rich with love, with the new glory and majesty we are learning to know. This is the third of the Temptations of the Wilderness.

There is really nothing new in this parting of the ways, and the choice it here forces upon us, save that we are more conscious of it, and that, sooner or later, it must become determinative. A like choice is presented to us by every duty. Shall we fulfill it at the cost of pain and trouble or shall we neglect it that we may have rest or pleasure? The sum total of these our small choices must decide our great choice, and in time this great choice must be made by us all.

When it is finally made, more than ever does duty appear our friend. We no longer resent our lives, but become simply obedient to them. Then life itself takes us by the hand and teaches us. Each new task is a new gift, from each duty we reap a harvest of new insight and new power.

As our own lives become richer in meaning and purpose, the lives of those around us reveal a new dignity and beauty. We see beyond and through the mask of the personality to the soul behind which uses it. We see that all souls are one in the oversoul, and in the light of this greater revelation the old clash and conflict of personalities gives way to the love and sympathy of the soul. We begin to learn the unity of life and the brotherhood of man.

The last effect of which I would speak may seem to those who have not experienced it the strangest of all. We find ourselves no longer alone. The sense of companionship we spoke of in connection with spiritual reading deepens and becomes more personal. We become aware of a mighty company around us, and we realize that we are in the presence of all the great of all the past. We enter upon the heritage of the soul.

These, then, are the steps in meditation which lead us from the outer world to the inner.

1. Concentration: a power to be acquired in the tasks of daily life.

2. Contemplation: the keeping of the mind fixed in direction but without activity.

3. The awakening of the consciousness of the heart; the surrender to the love of the ideal.

4. The feeling of the presence and power of this ideal caused by the love we have for it.

5. The passage of the consciousness behind the forms of the ideal to its inner essence. With this real meditation may be said to begin.

6. The resulting consciousness of a great stillness.

7. Dwelling in this stillness till we find its peace and power and illumination.

To take these steps there is need of a thorough training of heart and mind. While this training is incomplete the following barriers or difficulties may be looked for:

1. The difficulty of loving the ideal; of withdrawing the force of desire from the outer world and turning it toward the inner.

2. The inability to keep the mind upon these topics.

3. The danger of producing a negative condition which leads to psychism.

4. The tendency to fall asleep; the danger of sluggishness.

5. The deception caused by the mind awakening with the heart and weaving round it mental images: the danger of emotionalism.

6. The barrier of form: the obstruction caused by a hard or dogmatic mind.

7. The fear of silence.

Having experienced, even if only imperfectly, the illumination of meditation, we enter upon a cycle of outer activity in which though the light is itself obscured its effects become manifest and permanently our own. This cycle is marked by these stages.

1. A feeling of the unreality or unimportance of the outer life.

2. This corrected by the sense of duty.

3. The recognition of the sequence of our individual duties as the reflection of the law of the soul.

4. The performance of our outer duties from this point of view, as an expression of the inner life, looking always back to it for inspiration and rest.

5. The coming to the surface of all the desires of the personality.

6. The definite choice between these and the call of the soul.

7. The recognition of the companionship of those who have preceded us, and the centering of the consciousness in the soul.

Any earnest student may follow these various steps for himself and verify the statements made of them. It is written that a very little of this practice saves one from many evils and brings a great reward.

HENRY BEDINGER MITCHELL.

THE INNER MEANING OF THE BIBLE.

IT is an old saying that "a little learning is a dangerous thing," and it is claimed that the exposition of truth has never done so much good as its misunderstanding has been productive of evil. In proof of it we need only look back upon the history of religious persecutions, Christian as well as others, and we shall find all kinds of outrages performed in the name of truth, and millions of lives sacrificed to the defense of doctrines which were misunderstood.

Truth itself can never be given to any man, nor understood by one who does not realize it within his own heart; it can only be brought to his notice in some form; but the form itself is not the truth, it is only its vehicle. The truth is the kernel, the form is the shell. Those who do not see the truth often mistake the shell for the kernel. Fables and nursery tales are not lies, however impossible the things they describe may be, but representations of truth, and one childish tale often is seen to contain a far greater amount of truth, speaking directly to the understanding of the soul, than a whole bookful of scientific arguments seeking to prove the truth to the soul by way of the brain.

Moreover, this material world, which we perceive with our external senses, is like a mirror of the spiritual or invisible world, and therefore its images are perverted. The books of wisdom, including the Bible, are not merely historical accounts dealing with external events of the past, but they deal with spiritual things, and that which contains profound sense, if seen in its true inner light, becomes nonsense if taken in its outer meaning. Very often the translators of the Bible do not seem to have understood the real meaning of the text, and to have tried to fortify their position by interpolations based upon their own misconceptions. The Bible, if properly understood, contains a great many occult truths, as is shown by St. Paul in his first letter to the *Corinthians, chapter ii,* in which he says: *"We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."* (The "wisdom of God" in the Greek original is called *"theosophia."*)

All our modern theosophical doctrines find their support in the Bible. For instance, the belief in the doctrine of reincarnation is proved by the often quoted passage (*John ix,* v. 2), where the disciples asked:

"Master, who did sin, this man or his parents, that he was born blind?" The man evidently could not have sinned before he was born blind if he had not existed in some way before that time. In *John, chapter iv,* v. 37, still more light is thrown upon this doctrine and that of the law of *Karma,* where it is taught that *"one soweth and another reapeth;"* for the personality which creates Karma is not the reincarnating soul, but the latter creates a new personality which reaps what has been sown.

Many of the sayings and teachings of the Bible are eminently absurd if taken in an external sense, and it often seems as if they had been purposely made so to prevent anyone from accepting them in that way and to cause people to think. Thus, when the Psalmist cries to God to destroy his enemies every occultist knows that no external enemies are meant, and that God does not perform such miracles; but the real enemies of man are his own evil thoughts and inclinations, and the true prayer is a power directed to one's own higher self for the purpose of overcoming one's lower nature. Taken in an external sense it represents the acme of egotism. Applied in its real meaning it lifts the soul to God where its enemies can touch it no more.

In spite of the absurdity of many Bible verses if taken literally they are still accepted in that way by the great majority of Christians, and there are not a few bigots who would become angry if they were told that the literal sense is not true. It may, therefore, be worth while to examine a few such passages and to offer an explanation:

Matthew, ch. v, 5. *"Blessed are the meek, for they shall inherit the earth."*

The contrary is true; for the lords of the earth are those who know how to push themselves forward, while the modest ones remain behind. The earth in this case may be considered as our own personality, and those who can keep a calm and serene state of mind under all circumstances are masters of it.

Ch. v, 14. *"Ye are the light of the world."*

What a flattery to encourage personal clerical arrogance! Looked at esoterically, the world spoken of is our own mind, illumined by the light of the spirit, and that light will be recognized as our own, but not until we have awakened to the consciousness and realization of our oneness with it.

Ch. v, 29. *"If thy right eye offend thee, pluck it out."*

It is not probable that anybody will follow this advice, nor that such an act of mutilation would be useful or agreeable to God. Perhaps the explanation is that we should not let our mental eye dwell upon seductive thoughts.

Ch. v, 30. *"If thy right hand offend thee, cut it off."*

The hand is the symbol of power. It is better that we should

resign the possession of a power than use it for an evil purpose, which we are unable to resist.

Ch. xix, 12. *"There are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it."*

The misunderstanding of this doctrine has given rise to self-mutilation and a certain sect in Russia practices it to-day. In reality this method of attaining heaven, as well as that of circumcision, refers to the practice of self-restraint. He who overcomes his desires while able to gratify them and cuts himself loose from the attraction of the senses is circumcised and free.

Ch. xix, 18. *"Whatever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven."*

Nothing is more true than this; because that which binds a person to this earth during his life will also bind his soul to earth after leaving his body, and the material desires which he has abandoned on earth will not tie him down to it after his death. This doctrine, however, has been misinterpreted and construed to mean that one person could forgive the sins of another and furnish him with a passport to heaven or condemn him to eternal punishment. It has given rise to the sale of indulgences by the churches, and is still one of the principal sources of their income.

Ch. viii, 21, 22. *"And another of his disciples said to him, Lord, suffer me first to go and bury my father; but Jesus said unto him, follow me and let the dead bury their dead."*

It is to be supposed that every real Christian would first attend to his duties instead of running away from them for the purpose of gratifying his own selfish desires. Taken in a spiritual sense, the fable evidently merely illustrates the truth that those who wish to attain a higher state of consciousness must abandon the habit of letting their thoughts rest upon the things of the past. In the same chapter it is described how Jesus drove out devils from a man and they went into a herd of swine, and the whole herd ran into the sea and perished in the waters.

To say nothing about such an unjust destruction of property and the forbidden killing of the swine, it is quite certain that at that time there were no swine in that country, as the Jews did not use them for food.

Ch. xxv, 30. *"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."*

What would any honest person think of a man who would treat a servant in such an inhuman manner. The allegory merely illustrates the unchangeable action of the law of Karma, according to which each man is his own judge, and those who do nothing for attaining spiritual light will necessarily remain in darkness.

Luke, ch. xiv, 26. "If any man come to me and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple."

The history of the inquisition and of religious bigotry is full of examples of the horrors which the misunderstanding of this doctrine has caused. There are numerous cases on record where children have caused their parents to be roasted alive so that they themselves might attain a seat in heaven as a reward for their treachery. The true meaning is that the soul which rises up in its aspirations to the state of divinity loses sight of its own personality and of everything connected therewith.

These considerations might be continued at length; but the above will be sufficient to show that it is no sign of irreligion or heresy if any Christian refuses to believe in the literal sense of such sayings. Such a blind belief may lead to the most serious consequences, as is shown in the case of a bigoted negro in New Jersey, named Abraham, who cut the throat of his son Isaac in imitation of the sacrifice of the biblical Abraham. If the teachings of the Bible were carried out in their literal sense, some curious changes would take place in the world. If we were to follow the advice given in *Matt. vi, 25: Take no thought for our life, nor for food, raiment or for our body,* we would all soon be beggars, to say nothing of being exposed to all sorts of accidents. Fortunately the teaching refers to our spiritual food and clothing, to our spiritual progress, which is not the product of our running and striving, but comes to the mind kept tranquil and pure as a manifestation of a superior power. The fact that this doctrine does not teach laziness and indifference is shown by a parable in *Matt. xxii, 21*, where Jesus is made to say: *"Render unto Cæsar* (the material world) *the things which are Cæsar's and unto God the things that are God's.*

There is, however, a natural limit to the credulity of even the most fanatical Bible worshipers, and even they interpret the Bible to suit their own taste. It is written, *"Thou shalt not kill,"* and no exception is made in regard to the killing of animals; still, even the clergy encourage the slaughter of beasts and even advocate vivisection. It is taught in *I Timothy ii, 12*, that we must *not suffer a woman to teach, nor to usurp authority over the man, but to be in silence,* and, incredible as it may appear, some years ago the legislature of a certain State came very near passing such a law; but fortunately common sense prevailed at last. It is also claimed, *Matthew v, 32*, that *"whosoever shall marry her that is divorced committeth adultery,"* but fortunately in more enlightened countries St. Matthew is not obeyed.

If we look at the sacred books of the East in Indian and Mohammedan countries we find the same truths and the same misinterpretations. *"The letter killeth but the spirit giveth life"* (*II Corinth, iii, 6*), Literal interpretations have caused the burning alive of widows in India

and are still causing the cruel treatment they have to suffer; they have caused the numerous deaths under the wheels of the car of the Juggernaut, the mutilation and immolation of thousands of human victims and countless suicides; to say nothing about the millions of human lives lost by the fire and sword in religious wars in defense of false theories. All these books, including the Bible, may be regarded as works of poetry rather than scientific dissertations; they are made to speak to the heart more than to the brain, and the heart must understand them if they are to become clear to the brain. To stuff the brain with theories and the memory with regulations and rules for conduct is of little benefit; they are rarely put into practical use unless the heart gives its consent, and the heart gives its consent to the truth when the truth is realized and understood. All the great world religions contain the same spirit of truth; the spirit of God, for God is the one reality, the one eternal truth. Those who love the truth may find it by seeking it within their own hearts, in that temple where the spirit of God resides. St. Paul says: *"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things; yet he himself is judged of no man."* To the "natural man," the merely intellectual man of brains without spiritual understanding, the sacred writings, to whatever nations they may belong, will remain closed books, in spite of all commentaries and explanations; while in him who loves divine truth with his whole heart the light of divine understanding will arise, in which all divine mysteries will become clear. The Christ of the Bible says: *"I am the truth;"* but that *"I"* of which he speaks is not in any way differing from the *"I"* in ourselves; for the truth is only one and indivisible, and in each of us the Christ proclaims that he is the truth and the real life.

A blind belief in misunderstood doctrines does not constitute true religion; each one must solve for himself the enigma of life, and this is done not by intellectual gambling, hairsplitting philosophical speculations and drawing logical conclusions from fundamentally wrong premises, but by living the true life itself. Real religion begins where all systems of philosophy, theology, metaphysics, occultism and mysticism end. The true alchemist having arrived at a certain point of his evolution throws his books into the fire. The world is still in a state of hypnotic delusion; what it needs is not more theories, but the awakening of the soul.

FRANZ HARTMANN, M.D.

THE RELIGION OF CHALDEA.*

THE land long known as Chaldea, wherein many nations successively grew and ruled, bears striking resemblances to the land of Egypt. Like Egypt, it is a long river valley, hemmed in between rocky mountain ridges on the east and vast expanses of sandy wilderness on the west. Like Egypt, it is of immense fertility, or might once more be, were its ancient system of irrigating canals restored. Like Egypt, it was warmed into sudden luxuriance, and burned dry by the summer sun. Again like Egypt, it was through long ages divided into two kingdoms, the north and the south land, sometimes under a single ruler, often at war.

In long past ages the resemblance went even further; for torrent rains then deluged Egypt, as they still deluge Chaldea in the winter months, and the Egyptian desert then blossomed in spring into a splendid carpet of flowers, red, blue and yellow among the luxuriant green grass, as does the Arabian desert which hems in Chaldea on the west. These analogies and relations go much deeper, as we shall presently see; for there are spiritual as well as material bonds of union, and they go back into a remote and wonderful past.

There are certain well-marked differences. Egypt has one sacred river, the Nile, flowing northward. Chaldea had two sacred rivers, now known as Euphrates and Tigris, flowing southward. At the dawn of our knowledge of Chaldea, these two rivers flowed into the sea many miles from each other; but what was then sea is now dry land, and the two rivers, ever approaching each other, as the land gained on the sea, finally came together into a single channel, and for long centuries they have been united in one, flowing as one stream into the Persian Gulf. Here we have our first means of dating the ancient civilization of Chaldea; for certain cities, which were at first ports, built on land recently won from the sea, are far inland to-day. They were deserted by the ever-receding waves, as the Persian Gulf filled up with the mud and sand carried down by the rivers.

One of these ancient seaports was Uru-dugga, the "good city," the word *uru* meaning "city" in the most ancient known tongue of the land. Uru-dugga, later called Eridu, was the earliest home of religious and national culture in the valley of the two rivers, and the sea had just receded from its site when it was built. But Uru-dugga is now one hundred and twenty miles, or even further, from the present sea-shore, all the intervening land having been since built up by the sand and mud of the rivers. We know what point the receding sea had reached in the

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days of Alexander the Great. We can, therefore, count how much longer it took for the sea to withdraw from Eridu, and the period thus measured is some ten or twelve thousand years. Eridu was, therefore, founded ten or twelve thousand years ago; not later, because the sea withdrew some ten thousand years ago; not much earlier, because the site of the city was in earlier periods under the waves.

We have our starting-point thus fixed with some certainty, and without likelihood of future change. Other cities of the same ancient land were Uru-uku, the "city eternal," and Uru, the "city," so called because it was a royal seat; and these two cities, under the names of Erech and Ur, are found in the Hebrew scriptures, in the period immediately after the deluge. The people who dwelt in Uru-duggu, Uru-uku and Uru called themselves "the people of Sumer," or, to use the modern form of the name, "Sumerians." They spoke a language very different from most of those known to us; akin to the ancient forms of the Tartar tongues of Central Asia, Finnish, Mongol, Manchu and Turkish; one of the languages of the sub-races who bridge the gap between the ancient yellow races of China and the yellow-white races of Eastern Europe. The Sumerians were, in fact, ancient kindred of the Turks, and it is a part of time's cyclic work that their land is at this moment under Turkish rule.

When they founded Uru-dugga, the "good city," by the sea-shore some ten or twelve thousand years ago, the Sumerians were already a learned and highly cultivated race. They were familiar with many arts. They build admirably, using bricks and ties made of the river-mud. They used gold, silver, copper, tin and lead, and perhaps antimony, in their arts and manufactures. They made canals, irrigated their fields of wheat and other grain, wove cotton and wool into cloth, and carved fine statues of rock brought from the eastern mountains.

What is more to our purpose, we find them in possession of a great spiritual culture, a religious system presided over by priest-kings, who held civil authority in virtue of their spiritual power, and who kept the ancient records in writing closely akin to the earliest hieroglyphics of Egypt. Moreover we find the men of Sumer holding the belief that their spiritual culture had come to them from the sea, from the south, out of the waters of the Persian Gulf. The great spirit who brought them wisdom and hidden knowledge, they called Ea or Hea, whom they honored as "the Lord of the earth." Hea dwelt in the deep, and held sway over the spirits of men. His home amid the "waters" was indicated by depicting him with the body of a fish, also a symbol of the Mysteries. Hea alone possessed a knowledge of "the supreme Name," the ineffable Word, before which everything bows, in heaven and earth, and in the waters under the earth. The spirits of darkness yield obedience to this Name. Even the gods are awed by it. Another title of Hea was Zi-ki-a,

the Zi or spirit of ki-a, "the earth and the waters," and Hea is depicted as sailing on the deep in a mystical bark, like the boat of Ra, in the Egyptian religion. In this holy bark, built of cedar and adorned with "seven times seven lions of the desert," go forth "Hea, who decides destinies, with Damkina, whose word is life; Silik-mulu-khi, who utters the beneficent name; Munu-abge, who guides the lord of the earth, and Nin-gar, the great pilot of heaven." Here is an ancient Sumerian hymn to Hea, in which spiritual powers are symbolised:

Who holds his head high before the great terror which my vast strength causes?
I am master of the steep mountains which tremble whilst their summits reach the firmament.
The mountain of alabaster, lapis lazuli and onyx, in my hand I possess it.
Archangel of the abyss, in my right hand I hold my fiery disk; in my left hand I hold my fatal disk.
The sun with fifty faces, the raised weapon of my divinity, I hold it.
The weapon which, like a waterspout, stretches in a circle the bodies of the slain, I hold it.
That which breaks the mountains, Ana's powerful weapon, I hold it.
That which bends the mountains, the fish with seven fins, I hold it.
The flaming blade of battle, which devastates and afflicts the land of the rebels, I hold it.
The great sword which overthrows the ranks of the brave, the sword of my divinity, I hold it.
The hand of the powerful men of battle, from the attacks of which the mountain cannot escape, I hold it.
The joy of heroes, the lance which deals injury in battle, I hold it.
The club which crushes the dwellings of the rebel country, and the shield of battle, I hold them.
The thunder of battle, the weapon with fifty points, I hold it.
Like the enormous serpent with seven heads, shaking its heads, the serpent with seven heads, I hold it.
Like the serpent which scours the waves of the sea, the destroyer in the shock of battle, extending its power over heaven and earth, the weapon with seven heads, I hold it.
The burning god of the east, who makes his glory shine like that of the day, I hold him.
The creator of heaven and earth, the god whose power has no rival, I hold him.

One is reminded of the transfigured Krishna, "with disk and mace," of the "sword of wisdom," in the mystical books of India, and of the spiritual powers represented by "the armor of righteousness," the whole

armor of God, the breastplate of righteousness, the shield of faith, able to quench all the fiery darts of the wicked, the helmet of salvation, and the sword of the Spirit, which is the Word of God," a close parallel to the ineffable Name of power known to Hea. There are also analogies with the chakra, or disk, and the seven-headed serpent of Brahma, on which the Creator rests amid the waters. We may see in this the symbol of a sevenfold "serpentine" power.

Hea, Lord of the earth, is thus the lord of wisdom, of spiritual and magical power. He is regarded as the creator of men, the giver of wisdom and spiritual knowledge to men. And we may also, no doubt, see in Hea a personification of spiritual wisdom and power, the "hosts," as it were, of "perfect spirits," possessing magical power and the knowledge of immortality.

Amongst those who go forth with Hea in his sacred bark, we saw included a divine being called "Silik-mulu-khi," or "Silik-mulu-dugga," who "utters the beneficent name." Silik-mulu-dugga is a title, meaning "he who dispenses good to men," and the proper name of the Son of Hea, who bore this title, was Asari. Asari is, perhaps, the most important and vital figure in the ancient religion of the Sumerians. For it is now recognized that the Sumerian Asari, son of the Lord of the earth, is no other than Asar, or Hasiri, prince of Egypt, called by the Greeks Osiris. The identity is conclusively proved by the symbols used, which are identical in Egypt and Chaldea, the picture sign for "a place," accompanied by the picture-sign for "an eye," being used in the one land to represent Asari and in the other to represent Asar. Moreover, the character of Asari, as known to the ancient Sumerians is identical with that of Osiris, as known to the men of ancient Egypt. Asari, like Osiris, is the mediator between God and mankind. Asari is known as "the dispenser of good to men," the "prince," and in Egypt Osiris is called "the good," and "the prince." It is clear that the same divine-human personage is meant; one who, though embodied as a ruler among men, was yet of divine nature; who died and rose again; who leads and guides the souls of men.

We come to this, that the great ruler who was esteemed an avatar in ancient pre-dynastic Egypt is recognized as the great divine personage who brought spiritual knowledge and culture to the ancient Sumerian in their city of Uru-dugga, then on the shore of the Persian gulf. The Sumerians spoke of him as the originator of their national and spiritual life, and as dwelling with them, a mediator between them and Hea, Lord of the earth. Sumerian tradition goes back no further.

This is not the case in Egypt. Asar or Osiris does not stand at the beginning of Egyptian life. Long ages of the Divine Dynasties stretch behind him, and he takes his place as one in a series of divine kings. We are, therefore, justified in believing that the Egyptian cycle is the older of the two; that the Sumerians looked back to Egypt, and especially to the

divine king Osiris, as the source of their spiritual knowledge; and there may well have been an infusion of the earlier Egyptian race in Uru-dugga, the first city of the ancient Sumerians.

There is a close accord in the dates, so far as we can estimate them. Uru-dugga, as we saw, must have been founded some ten or twelve thousand years ago, when the Persian gulf lay one hundred and twenty miles further inland than it does to-day. The culture of Uru-dugga began, therefore, some ten or twelve thousand years ago. On the other hand, we find a date assigned to Osiris, in the reckoning of ancient Egypt, which corresponds closely with this. We saw the beginning of the "historic" dynasties is now admitted to have been some seven thousand years ago, and that Menes, the first conqueror and unifier of all Egypt, is now dated about 5,000 years before our era. But the ancient Egyptians reckoned four cycles of rulers before that period of unification under Menes, and they numbered Osiris among the rulers of the first of these four dynasties. The date they gave to his reign is some thirteen thousand years ago, agreeing closely with the known antiquity of Uru-dugga or Eridu, the oldest city of the Sumerians, where, under the name of Asar, "who dispenses good to men," Osiris was reverenced.

Asar, the incarnate "son of God," who died and rose again, came to be esteemed as the Mediator between Hea, Lord of the earth, and the souls of mankind. To Asar, in this character, hymns and prayers were addressed. The following is one of them:

Thy will is the sublime sword with which thou rulest heaven and earth.
I commanded the sea, and the sea became calm.
I commanded the flower, and the flower ripened its grain.
I commanded the girdle of the river of Sippara (Euphrates), and by the will of Asar I diverted its course.
Lord, thou art sublime! what mortal being is like unto thee?
Dispenser of good to men, amongst all the gods who are named, thou givest the reward. Hero among the gods, who dispensest good to men, lord of battles . . .!

In another hymn, Asar is addressed thus:

Great lord of the land, king of countries, eldest-born of Hea, who bringest back heaven and earth,
Dispenser of good to men, lord of the lands, king of peoples, God of gods,
Merciful one among the gods,
Regenerator, who bringest back the dead to life,
Dispenser of good to men, king of heaven and earth,
To thee are heaven and earth,
To thee are heaven and earth round about!
To thee is the breath of life!

To thee are death and life!
To thee is the sublime shore of the ocean!
To thee belong all the children of men, all who breathe, all who, bearing a name, exist on the surface of the earth;
The whole of the four regions of the world, the archangels of heaven and earth, how many soever they are,
Thou art the propitious god;
Thou art the favorable strong one;
Thou art the life-giver;
Thou art the savior, the merciful one among the gods,
Thou art the regenerator, who bringest back the dead to life!
Dispenser of good to men, king of heaven and earth,
I have invoked thy name,
I have invoked thy sublimity!

Asar is also represented as saying:

I am he who walks before Hea,
I am the Warrior, the eldest son of Hea, his messenger.

Asar carried a sacred reed as his scepter and magical wand, thus described in one of the hymns:

Golden reed, great reed, tall reed of the marshes, sacred reed of the gods. . . . I am the messenger of Him who dispenses good to men, causing all to grow young again. . . .

Above the realm of "land and sea" ruled over by Hea, the Sumerians held that there were three zones, or realms, or planes, in ascending order. Between the earth and the heavens was the zone or realm of the powers of the air, where the winds blew, the storms raged, the clouds were spread forth, the lightnings played, the hot thunderbolt whirled, and the water-spouts poured forth.

Above this cloud-realm was the lower zone of the heavens, in which the seven sacred planets moved in their courses. The planetary realm was called *ul-gana,* and the planets were conceived as living things, as beings possessed of life and consciousness, of the power to live and move in this realm where they had their being.

Higher still was the sublime heaven of the fixed stars, to which was given the name of Ana. Ana, as Heaven, was held to be the greatest of the gods, the Supreme, the Father and fore-runner of all. Or, to speak more justly, the Sumerians did not conceive the Supreme otherwise than as the Spirit of Heaven.

For everything throughout the Fourfold World was held to have not only its separate being, but its "spirit" or "life" as well, the word Zi meaning "life" as well as "spirit" in ancient Sumerian. Thus the

Supreme was called Zi-ana, "spirit of Heaven." In the same way there were the Planetary Spirits, lords of the second heaven. And there were "spirits" of the elements, in the cloud-world and on earth. So Hea was Zi-ki-a, "Spirit of earth and seas." Men also had their spirits, guardian-angels, who watched over them from birth; and he who was full of devotion and aspiration was invariably spoken of as "the son of his god."

The light has its shadow. Each of these hosts was deemed to have its negative or dark aspect. And there was a dark shadow-land which stood in this negative relation to the whole earth. This was the gloomy Abyss, "the waters which are under the earth," as it is called in the Decalogue. The Abyss was the dwelling of seven spirits of darkness, the forces who resist all good, who destroy the good works of nature, who are at enmity against man; the forces which resist evolution, and which contend against our spiritual growth. These are the same powers which, in Egypt, we saw personified as Set, the Adversary, who slays Osiris and scatters his dismembered body throughout the two lands; in one aspect they are the "law in the members warring against the law of the mind;" in another aspect they are the forces which bring disease, decay and death. In yet another sense, the Abyss is what we sometimes call the astral world, the astral atmosphere of the earth, and one part of the ancient Sumerian religion was dedicated to the purification of this astral region, and to averting the dark influences which might lurk therein, boding evil to men. These dark influences were of several kinds. There were elemental spirits, as we should call them, to whom storms, fires, floods and natural calamities were due. There were the classes of elementals held to cause disease, something like the astral counterpart of our modern microbes, which are supposed to be hosts of invading lives, fastening themselves in the living body, and to be exorcised by antiseptics, many of them preparations of tar. We may, perhaps, see here a suggestion of why the cedar and other fir-like trees were held especially efficacious against the elementals of disease, by the ancient Sumerians. Yet a third class of astral influences were the shades of the dead; not by any means of all who died, but of certain persons given over to evil, and who thus reverted to the realm of the abyss. Lastly, there were the malign wishes and purposes of the living. To guard against these different dark forces of the astral world a system of magical ceremonies was in use, and its special home seems to have been at Nippur, somewhat to the north of Uru-dugga. It appears likely that the ghost-lore of Nippur represents a northern system of spiritualism, handed down from a high antiquity among the ancestors of the Tartar nations, while the religious lore of Uru-dugga or Eridu carries us in the opposite direction, southward to the Egypt of Osiris.

Two visible powers, the Sun in the heavens, and Fire on the hearth, were reverenced as representatives of Hea and Asar, as manifestations

of their divine power, and as mediators between mankind and the spiritual world. Here is part of a hymn to the Sun:

O Sun, thou shinest in the deepest heavens; thou openest the bolts which close the high heavens; thou openest the gate of heaven.
O Sun, thou raisest thy head above the lands,
O Sun, thou stretchest the vast heavens above the lands like a covering.

Another hymn to the Sun is as follows:

Great lord! from the center of the high heavens thou comest into our sight.
O Sun, valiant hero, from the center of the high heavens, thou comest into our sight.
At the opening of the high heavens, at the door, thou comest into our sight.
The bolts of heaven thou drawest back.
In the great door of the high heavens, in the opening, which belongs to thee, in the highest summits of the high heavens, high in thy rapid course, the spirits respectfully and joyfully approach thee; they exalt thy crown, they raise thee up rejoicing.
In the repose of thy heart the days pass.
The spirits of all countries greatly surround thee. The spirits of heaven and earth turn toward thee. . . .

The Sun is invoked as the healing messenger of Hea, when

The man, the son of his god, is burdened with the load of his omissions and transgressions. . . .

And the prayer is offered:

By thy orders may his omissions be forgiven! May his transgressions be blotted out!

These ancient Sumerian prayers end with the word Amen, held to have divine and magical efficacy. Like the Sun, Fire was reverenced as the purifier, the messenger of Hea made manifest on earth. A hymn addresses him thus:

O Fire, supreme chief rising high in the land!
Hero, son of the Ocean, rising high in the land!
O Fire, with thy pure and brilliant flame.
Thou bringest light into the dwellings of darkness,
Thou decidest the fate of everything which has a name.
Thou mixest copper and tin,
Thou purifiest gold and silver.
Thou art the offspring of the goddess of earth.

May the works of the man, the son of his god, shine with purity!
May he be high as heaven!
May he be holy and pure as the earth!
May he shine as the midst of the heavens!

Another beautiful hymn to Fire begins:

Peace of the god Fire, the hero,
May countries and rivers rest with thee!
May the Tigris and Euphrates rest with thee!
May the sea rest with thee!
May the path of the daughter of the gods rest with thee!
May the inward works of nature rest with thee!
May the heart of my god and goddess rest with thee!

There are also hymns to the two rivers, Tigris and Euphrates, conceived as spiritual beings, "children of the Ocean, whose waters are sublime, whose waters are brilliantly pure, whose waters glisten . . ." which strongly call to mind the Hymn to the Nile. There is a close analogy between the worship of the Sun, as the manifested messenger of Asari and Hea among the ancient Sumerians of Uru-dugga, and the worship of the same Sun as manifested spirit, the visible representative of the Logos, in ancient Egypt. On the other hand the hymns to the Sun and Fire, which we have just given, carry us eastward, toward the headwaters of the Indus, toward the land of the Rig Veda hymns.

Many teachings which appear in later religions had their prototype among the ancient Sumerians. Thus we find them depicting the beginning of manifestation in these verses:

When the upper region was not yet called Heaven,
And the lower region was not yet called earth,
And the Abyss beneath had not yet opened its arm,
Then the chaos of waters gave birth to all of them.

And the waters were gathered into one place.
No men yet dwelt together, no animals yet wandered about,
None of the gods had yet been born,
Their names were not spoken, their attributes were not known.

In like manner we find the story of the garden of "Edin," the sacred plain of ancient Chaldea, with the tree of life, the first man and woman, and the tempting serpent; and the Hebrew scriptures explicitly associated Eden with the Euphrates. We find also the story of the Deluge, in a form which was doubtless handed down from the earliest Sumerian times:

"I will tell thee how I was saved from the flood," says Hasisadra to the hero Izdubar, "also will I impart to thee the decree of the great gods.

Thou knowest Surippak, the city that is by the Euphrates. This city was very ancient when the gods were moved in their hearts to ordain a great deluge. The lord of inscrutable wisdom, the god Hea, was with them, and imparted to me their decision. 'Listen,' he said, 'and attend, man of Surippak; go out to thy house and build a ship. The gods are willed to destroy the seed of life; but do thou preserve it, and bring into the ship every seed of life.' When I heard this, I spoke to Hea my lord, 'If I build the ship as thou biddest me, O Lord, the people and their elders will laugh at me!' But Hea opened his lips once more, and spoke to me, his servant, 'Men have rebelled against me, and I will do judgment on them, high and low. But do thou close the door of the ship when the time comes, and I tell thee of it. Then enter the ship and bring into it thy store of grain, all thy property, thy family, thy men-servants and thy maid-servants, and thy next of kin. The cattle of the fields, the wild beasts of the fields, I shall send to thee myself, that they may be safe behind thy door.' Then I built the ship, and provided it with stores of food and drink; I divided the interior into compartments. I saw to the chinks and filled them; I poured bitumen over it without and within. All that I possessed I brought together and stowed it in the ship; all that I had of gold, of silver, of the seed of life of every kind; all my men-servants and my maid-servants, the cattle of the field, the wild beasts of the field, and also my nearest friends. Then, when the appointed time was come, a Voice spoke to me: 'This evening the heavens will rain destruction, wherefore go thou into the ship and close thy door. The appointed time has come!' And greatly I feared the sunset of that day, the day on which I was to begin my voyage. I was sore afraid. Yet I entered the ship, and closed the door behind me, to shut off the ship. And I confided the great ship to the pilot, with all its freight.

"Then a black cloud rises from the depths of heaven, with thunder and whirlwinds and floods from the depths of the earth, which quakes at their violence. The waters rise even to heaven; light is changed into darkness; confusion and devastation fill the earth. Brother looks not after brother; men have no thought for one another. In the heavens, the very gods are afraid. . . . For six days and seven nights wind, flood and storm reigned supreme; but at dawn of the seventh day the tempest decreased, the waters, which had battled like a mighty host, abated their violence; the sea retired, and storm and flood both ceased. I steered about the sea, lamenting that the homesteads of men were turned into mud. The corpses drifted about like logs. I opened a port-hole, and when the light of day fell on my face, I shivered and sat down and wept. I steered over the countries which now were a terrible sea. Then a piece of land rose out of the waters. The ship steered towards the land Nizir. The mountain of the land Nizir held fast the land, and did not let it go. Thus it was on the first and on the second day, on the third and the

fourth, also on the fifth and sixth days. At dawn of the seventh day I took out a dove and sent it forth. The dove went forth to and fro, but found no resting place, and returned. Then I took out a swallow and sent it forth. The swallow went forth, to and fro, but found no resting-place, and returned. Then I took out a raven, and sent it forth. The raven went forth, and when it saw that the waters had abated, it came near again, cautiously wading through the waters, but did not return. Then I let out all the animals, to the four winds of heaven, and offered a sacrifice. I raised an altar on the highest summit of the mountain, placed the sacred vessels on it seven by seven, and spread reeds, cedar wood, and sweet herbs under them. . . ."

So far the religion of the ancient land later called Chaldea, in some of its larger aspects. If it be asked how we come to know so much, and in such detail, of the faith and teaching of a race long since vanished, the answer is simple. That race left books so made, that neither fire nor water could injure them; and these books, tablets of clay inscribed with a metal point, and then hardened by fire, have come down to us in tens and even hundreds of thousands. The first writing was hieroglyphic, made of picture-signs, like those of ancient Egypt. Later, it was conventionalized into what we call the cuneiform, or wedge-shaped character, which lasted, in various forms, for thousands of years. In that character many different languages were written, beginning with archaic Sumerian, and ending with classical Persian. Through inscriptions in the latter language, at Persepolis, in Southern Persia, some three hundred miles to the east of ancient Eridu, the cuneiform writing was first deciphered. Then the later language of the Chaldean region, the tongue generally called Assyrian, was slowly spelled out; in part by means of its close relationship with a well-understood group of tongues, of which Arabic, Hebrew and Aramaic are the most important. There still remained the wholly different and most mysterious language now called Sumerian, in which all the older texts were written. Here, happily, the long gone races came to our aid; for grammars and dictionaries of Sumerian were found, which had been prepared for those whose mother-tongue was Assyrian; and many Sumerian texts were found with an Assyrian translation between the lines. Among these were those from which the hymns here given were translated, and there are still tens of thousands to be read.

Undoubtedly the most interesting discovery in this field in recent years is that which shows the relation between the archaic Sumerians and the Egypt of Osiris. Along this line, much more will, perhaps, be learned in years to come. In the mean time, it is of high interest to point out that the period, some ten or twelve thousand years ago, in which we must place the founding of Uru-dugga by the ancient shore of the Persian gulf, was evidently marked by a wide alteration of conditions in ancient Egypt. At that date, it would seem, a change came over the face of the Nile

valley. The tropical rains ceased. The land began to assume its present form.

We can date this change in Egypt in a very interesting way, quite similar to that which fixes the founding of Eridu. It is found that the Nile deposits a certain amount of sediment after every inundation, and that, in a hundred years, this sediment will amount to four or five inches. The total depth of the sediment is thirty-eight to forty feet, which gives us ten or twelve thousand years since the present sediment began to be formed. Perhaps the changes in the face of Egypt may have caused some of the people of Osiris to seek a new home in the east, where the Two Rivers fell into the Persian Gulf; and in the story of the Sumerian Asari we may have the echo of their coming.

CHARLES JOHNSTON.

FRAGMENTS.

"You must learn to accept with patience the circumstances of your life. It is not for you to attempt to alter them, but to accept them quietly, and bring out of them all the good possible for yourself and for others. The circumstances really do not matter, since in any we can accomplish our destiny.

"You must not be overborne by discouragement; that arises when results are sought for, and results are not your affair.

"People are like circumstances. You cannot make them over. Accept them. The only way in which you can hope to influence them is by what you are. Do not regret what you are. Accept that also. In other words, disregard all these things as having to do with the two factors which do not concern you—circumstances and results; then work ceaselessly, zealously, with endless love and sympathy for all the good you can see. . . .

"Remember, moreover, that only to those who are deaf is life a cry; it is a song, and if this be true of life in general, it is also true of life in particular, of your life and of theirs. We are closest to the heart of things when we are happy, when in spite of trials and adversities a fountain of joy and gladness springs within us. The trials are ephemeral and will pass; the joy is immortal and divine, and endures forever. And when I say 'accept' I mean no passive condition, but rather what St. Paul implied when he said, '*Let us lay aside every weight* and press towards the mark.'"

CAVÉ.

KARMA AND ILLUSION.

"Karma neither punishes nor rewards; it is simply the *one* Universal Law, which guides unerringly, and, so to say, blindly, all other laws, productive of certain effects along the grooves of their respective causations."

THE above quotation from the *Theosophical Glossary* teaches us that Karma in its highest aspect is the *one* Universal Law. But from the same source we learn that Karma is: "physically, action: metaphysically, the Law of *retribution,* the Law of cause and effect or Ethical Causation." Thus, while in its highest aspect, Karma is One or the Universal Karma, in its two lower aspects—including all its operations in the lower worlds as individual Karma, personal Karma, the Karma of families, nations, races, etc.—it is an illusion, since its operations are in the World of Illusion. And these operations are confined to the period of manifestation and do not continue during the Great Rest that follows a period of Outbreathing and Inbreathing, since operation is the opposite of rest. This is another testimony of the temporary and, therefore, illusionary character of Karma.

Though the different kinds of Karma have been frequently and ably discussed, and though exceedingly good answers have been given to question on Karmic action, new questions continually arise and must arise in the mind, as long as we discuss Karma, mostly from its operations in the lower worlds, forgetting that we will never solve any question by the analytic method only. The more we differentiate the greater difficulties will face us, when trying to find the solution. We must choose the method of integration or, as it is excellently put somewhere: "check the analytic habit of the mind and substitute the synthetic impulse, that which will relate every event to the Unity of the Soul." Then we will, perhaps, come to a general understanding of the matter, which will put an end to all these annoying and troublesome hows and whys that often puzzle so many minds.

Let us, for instance, consider a little the personal Karma. We are not at all satisfied by being told that all is right, that no injustice can be done to anyone, and that if we suffer unjustly and not according to our personal Karma we will have our reward in due time. These assurances may comfort us for an hour, a day, or even a little longer, but not for any length of time. Why should just such a person and not another suffer this or that? Say, for instance, on the occasion of great inundations, shipwrecks, conflagrations, earthquakes, wars, etc., why should all these human beings suffer any of these disasters? Many of the sufferers, in fact most of them, seem no more to deserve these calamities than other

people. In the case of war the apparently guilty ones often escape the disaster, and certainly not all the sufferers had such an accumulation of bad, old Karma to exhaust! And if not, why should the good have been called upon to endure such punishment? It will not satisfy us to learn that they will have their reward, since others, perhaps, never have and never will have to suffer in the same way.

Some may find a consolation in these words in St. Matt, 10, 29: "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father." And we try to recall such marvellous and narrow escapes we have heard of or experienced.

True it is that he whom God will save is without danger. But we must remember that "God" means here the Law, and that there can be no *favorites* to the Law. The narrow escapes are also ruled by Karma and can never happen as something *separate from the rest of mankind.* They happen only because the manifold and complicated threads of Karma lead to it. This must be true, except for those that believe in miracles. But if it be true the consolation, sought in the quotation from St. Matt., 10, 29, is, indeed, a very poor one for the "personality."

A better consolation we shall find in the possibility of influencing the operations of Karma in order that its actions shall not come too heavily upon our fellowmen. Such unselfish purpose certainly will help to twist our own karmic threads smoother and make them less stained. In fact, the only way to improve our own karmic conditions is by improving the Karma of the whole. This should be a happy thought and help us always to be on the watch how to aid this work to the best of our ability.

But even this consoler, great as it may be to many of us, does not solve the many questions about karmic activity, as long as we are still thinking and working as personalities. The impertinent "why" will still occasionally arise in the tormented human heart and sigh for an answer. And the answer may, perhaps, be found in this way:

Let us remember that our Karma is "inextricably interwoven" with the great Karma, the Karma of the whole Universe. We are all influencing one another every minute or second of our lives. This influence is very great on those nearest to us, less on those far off. If we are powerful the influence will be powerful and go out to nations, races, even to all mankind now incarnated on Earth and incarnating in the future. Likewise are we influenced by the Great Ones of the past. Every feeling, thought and act of any person are thus more or less influenced by the past and the present, and will influence the future. Therefore, when we talk of personal Karma, it means only that tiny thread spun by ourselves to make up the Great or Universal Karmic Web.

By reasoning the matter out in this way, what room is then left for the personal Karma? Its insignificance is evident. And if we lay any

stress on it, it is because we are yet wrapped up in the great, dire illusion of separateness. It may be very useful when we consider the separate cases to consider the personal Karma; but we ought not to be too anxious to have it reasoned out in detail.

One objection more presents itself, and that is why Karma shouldn't protect the good and only let those suffer who are guilty or whose personal Karma is sin laden.

Karma may do so to some degree; but even if it does not, why should this trouble us? A person gets blood poison in a finger. The poison is by the circulation of the blood led up into the arm, and in order to save the man's life the whole arm is amputated, though the cells of the arm are only partly infected by the poison. To save the life of this man the wholesome cells of the arm have to be taken away too. None have any objections against this amputation. But isn't it just the very same thing that happens when by disasters human beings, good and bad, are cut off the body of physical mankind as a whole? We may not at all know, when and whence the poison comes, since it is not on the physical plane. It may also be kept in the inner body for a long time till it finds cells weak enough to be affected by it. We may be quite sure that it is always present in every race, nation, and even in every man, and that it will come to the surface in the physical world in those places where the personalities, the cells of the body of mankind, are not healthy enough to resist its lethal influence. When the heavy loaded Karmic Web is partly rotten in some or other place it will burst and a disaster ensue unless there are some very strong threads in the place to make up for the weak ones. This is the self-evident Law "above" as it is "below," in this physical world.

Disasters, accidents and illness may bring on an early and sudden death for many. We need not worry over these things. What does it matter when we consider human life as a Unity, as a single living Soul? There is no end of time to bring about the purpose of this Soul, and its purpose must be brought about in due time, because it is the *one* Universal Law—Karma in its highest aspect—that governs it all. It is for all and every one of us to try with all our power to work faithfully in accordance with this Law, blotting out every sense of separateness, to which our personal lives tend and tempt us continually. Only as we can ever hope to obtain real knowledge of the operations of Karma in the lower worlds, when we have realized our unity with the Universal Soul, which is to lift ourselves "out of the region in which Karma operates." Then we will have acquired the power to discern between Karma as an illusion and Karma as the *one* Universal Law.

T. H. KNOFF.

ELEMENTARY ARTICLES

THE INNER LIFE.

WE are related to the world we live in in two different ways. First, by means of our senses; secondly, through the mind. With the loss of either of these instruments our relation becomes imperfect.

First, then, what do the senses do for us? By them all experiences upon the material plane reach us. There are people who consider that man is a purely material being, but that is not my view, nor, I venture to think, is it yours. Perhaps it will be well to state here plainly what I take man to be—he is, in my opinion, a spiritual being or soul, acquiring experience through his earthly life. He acquires such experiences by means of the two instruments already mentioned, through the senses and mind. But he himself is separate from both.

What, then, is he? If he is neither the eye that sees nor the ear that hears nor the mouth that speaks, neither is he the mind that thinks, reasons or meditates. He is aware that he is doing all these things, for he will say, I am seeing, I am hearing, I am thinking, but in reality what he means is, I am using the eyes and ears of mind. The eyes and ears and brain will all be there just the same after he ceases to live, the corpse has them all, but the spirit or soul whose instruments they were is no longer using them.

Now, what is the difference between these instruments? The senses have, every one of them, their own kingdom. The eye sees, it does not hear, the ear cannot see, and we would never expect to see with the nasal organ or mouth. Every sense, then, is limited to its own objective purpose. Sometimes we find that loss of one sense makes the others more acute; the blind hear readily, the deaf rely upon the sight, and those unhappily deprived of these servants, for such they are, are apparently often able through touch to reach the outside world. The fingers will help to supply the place of one or more of the other senses.

But the senses, as a whole, are the instruments through which man is enabled to use his brain or to receive mental impressions. They are the servants of the mind. And what is the mind? It is that which syn-

thesizes experience gained through the senses. It is another servant and not the man himself. It is no more the man than the senses are, but we often speak as though the thinker and the brain were the same thing. If we do this we are forced to be materialists, for the brain will be just as definite in the dead as in the living man; but it will be idle, as the senses will, because there will no longer be anyone in command of the body to use it.

What, then, shall we call the one whose instruments these were? How do we know that the thought in the mind and the thinker are not the same? It is because the thinker knows that he is thinking; he is outside his thought; he can stand, as it were, behind or above it, and judge it. Yes, but the materialist will say, O that is no proof that he and his mind are not the same; it is both objective and subjective, and can look back upon itself just as well as not.

But wisdom has foreseen this difficulty, and in a very ancient religion it gives another name to the soul; it does not say the soul is the thinker, it goes farther and calls it the FEELER, and this is a very deep and a very true definition. It is worth while to dwell upon it for a moment, for if we are true to our own experience and sincere about it, we shall all have to admit that there *is* something in us all that is not brought to us through the senses, no, nor through our thoughts, but through what we feel deep in our inmost selves. We may be looking at the most beautiful landscapes, we may be thinking of the most interesting things, and have a heartache all the time, for beyond the senses, beyond the intellect, there is within everyone of us that which *feels* and, moreover, knows that it is feeling. This, then, in my view, is the soul itself, that which is feeling, suffering, learning, rejoicing, sorrowing, while living in the great school of life, by means of its instruments, the senses and the mind.

When, then, we talk of the inner life, what do we mean? We suppose the world of our thoughts to be the inner world, a world in which we make, as it were, our own happiness or misery, but this happiness and this misery are not really in the thoughts, but in that which lies behind and sums them up, *that which experiences,* that which knows and feels, that which is the soul itself.

The mind has almost as many divisions as the senses. There is the general tone or atmosphere, or province of the mind itself, which in old English used to be called Common Sense, meaning that it was that which uses all the senses in common, that which recognizes facts reaching it through eye, ear, nose, or mouth, or hands. This is the mind in its earliest stage, as in the child when, through association, it connects what it sees and hears with the source of seeing and hearing, and recognizes light, for instance, or its mother's voice. It *synthesizes,* in short.

Then there is that faculty of the mind that considers any course of action, as when we say, I want to read or write, or shall I read or shall

I write, but from this faculty we pass to another which compares, and asks, would I rather read or write? These are elementary processes of the mind that go on almost unconsciously. Then comes that which we call the Will. The mind recognizes that which decides, and says, I *will* read or write, and we speak of this as that in us which wills, the Willer. Then there is that which symbolizes or makes pictures, imagines, reaches out of the actual into the possible; and we have the Thinker, who may be a logician, or a poet, or a painter, and we still speak as though the thinker were in the mind and as if the thoughts were inseparable from him. This is because the mind is the great *I* maker, the maker of personality, and we all of us more or less confuse ourselves with our thoughts, as though they were the only reality.

And yet, as a matter of fact, it is only when we leave off *thinking* and let our minds rest, and forget to register what our senses are doing that we really are in touch with the Inner Life—the life of the soul, that which feels, that which suffers and enjoys, and above all that which *loves;* for the soul is justly described as that which loves just because it *is* that which is Feeling. It is the inmost core in us all. No one ever yet *loved* with his mind. He may fill his mind with thoughts of that which he does love, but the love itself is behind and beneath and above and outside of the mind, which can act only through its instrument, the brain.

The soul does not need to use the brain. It knows without thinking; it loves because it must love—just as child loves without thought, spontaneously, we say, and that is why to live the real inner life of the soul we must become as little children and leave off trying to love with our intellects, which work through the brain.

The inner life is the life of the heart and not of the mind, and those who learn this carry the secret of Peace about with them; for the soul is at home in the heart and is not troubled and concerned about many things. It loves and knows that it loves, and its life is full because it has only one way of expressing itself and that is by Loving. God and the soul both love, because that is their mode of expression. As a flower gives out perfume because it is its essence, so the soul gives out love because it is itself.

J. E. R.-R.

WHAT IS THEOSOPHY?

DEAR FRIEND—You ask me to tell you what Theosophy is; and, further, you ask me not to use a mystical or philosophical method of expression, but just tell you in everyday, common talk what it is. I will try to do so.

First, then, as Theosophy and the Theosophical Society are to people generally one and the same, I will begin by saying that Theosophy is a great Brotherhood. A Brotherhood made up from "all nations, kindreds, peoples and tongues," for St. Paul was a Theosophist when he said to the Athenians, "God hath made of *one* all men to dwell on the earth, and hath appointed their times and bounds." The greatest in this Brotherhood are those who render the greatest service. It is the desire and joy of those who have received this divine wisdom to impart it to others. And the great souls in this Brotherhood are possessed of a scientific knowledge of the beginning, nature, and evolution of the universe that makes the greatest knowledge of our twentieth century scientists seem like a child's knowledge compared with that of a college professor. They tell us of the ABSOLUTE of whose manifestation there has been no beginning and will be no end.

This *Absolute,* the great teachers say, no mind can comprehend. It is the God of the Hebrew psalmist, about whose pavilion there is darkness. It is the Unknown and Homogeneous spoken of by Herbert Spencer, out of which there comes forth the known and heterogeneous. This gradual coming forth is on seven planes, or in seven ways or methods in all worlds, so that the little worlds and the great are copies of the whole, and the smallest insect as well as the most perfect man shadows forth the great original. These Masters of Wisdom understand all the laws that govern this evolution, and describe for us all the processes of development from the invisible fire-mist of the early stages to the solid matter and marvelous manifestation of individual intelligence of our own time. But their unveiling of the mystery of man is, perhaps, the most wonderful and interesting of all. They give us a perfect and complete exposition of his origin, history, nature, and destiny. Theosophy traces man's evolution through countless ages and many worlds, and tells us how that evolution has been guided by Elder Brothers who passed through the same experiences untold ages ago. It shows us, too, how during the present stages of evolution these Elder Brothers take an interest in us, and in different ways impart some of their wonderful knowledge to those who earnestly seek for it.

At favorable times they send their messengers into the world to call attention to, and revive an interest in, truths most important for humanity to know. Such extraordinary characters as St. Germain, Jacob

Boehme, Paracelsus, Mesmer, and Count St. Martin, were, without doubt, agents of the great Lodge. The last messenger they sent us was Madame H. P. Blavatsky, in many ways the most remarkable woman of the nineteenth century. As the agent of the Lodge she organized the Theosophical Society, and through her writings—*Isis Unveiled, Secret Doctrine, etc.*—gave to the world some wonderful revelations on the evolution of the universe and of man. Some of her most valuable teachings about man were given privately to her pledged disciples, and have not been made public, but are accessible under certain conditions to members of the Theosophical Society in America. Some of her teachings that were at first private are now open to all, and may be found in books published by members of the Theosophical Society.

The extraordinary powers she possessed, demonstrating the existence of forces and laws that were altogether unknown in the West, awakened a great thirst for a fuller knowledge of the soul, its history and destiny. I do not think I exaggerate when I say that she gave more information about the astral and spiritual planes than was ever given by anyone in the last two thousand years. She has made clear every step of the journey of man from the time he enters what we call the portals of death until he reappears centuries later in a new incarnation.

Yes, Theosophy tells the story of man's many incarnations for the working out of his evolution, and of the great law of action (Karma), which is a marvelous method of administering justice to each individual as well as to nations. Of these two laws I will speak more fully in another letter.

The long dispute as to whether death ends all is settled by Theosophy, for it plainly shows us what is mortal and what is immortal. This physical organization is "Fearfully and wonderfully made," but there is an inner man (also physical) invisible, just as wonderful, possessed of organs and powers. whose occult physiology we may study. Still further, and hidden under several sheaths, is the immortal Thinker himself, connected with a world of which we knew little until the Masters, through Madame Blavatsky, gave us these glimpses. Of the sevenfold nature of man and the development of his spiritual powers I will speak more fully in another letter. These Masters of Wisdom (whose pupil the Theosophist is) understand the cyclic laws, and so understand perfectly what time is, and are able by this knowledge to solve many problems that to us seem insoluble. For instance, you and I have been much interested in the age of man on earth—how long the race has existed here. They know and have told us that it is over eighteen millions of years since he reached the stage described in the second chapter of *Genesis,* that is, since the sexes were separated.

While Theosophy explains man's ascent by the slow way of evolu-

tion, it also points out a more rapid method of progress by the law of *sacrifice.* It reveals to us our own nature and powers—powers undreamed of before. It teaches us how to use these powers, and how to awaken to consciousness the highest part of ourselves, that is, our real self. It not only shows us how far we have climbed in order to reach our present stage of development, but also tells us that we are destined to go infinitely higher and to take our place among the perfected and triumphant Masters of Wisdom. When we enter "the path of discipleship," which is one of service and sacrifice, we come more directly under the training of these Masters. Gradually we develop spiritual consciousness and spiritual *will,* so coming to a perfect knowledge of all things, an understanding of all physical and spiritual laws and a complete mastery of the two worlds—the physical and spiritual. Such is the glorious goal towards which we are being led.

Perhaps you are ready to say these are most astonishing claims to make, and would like to ask whether you are to take all this on faith, or if we have some proof to give that will satisfy reasonable men?

At first you have to take the higher claims of Theosophy on faith, just as you have to take the teachings of any science at first. When we begin the study of astronomy or of chemistry we have to take the statements of our teachers and textbooks on faith. Only after we have devoted time and study to the science can these things be proved to us. It would be impossible to demonstrate the advanced theories of a science to one who was ignorant of its first principles. The full and complete proof of Theosophical teaching is available to all, but not without painstaking study.

It is true that the realms of the higher mind and spirit are closed to all who have not developed the necessary inner faculties. Strictly speaking, we have no proof of the existence of these planes of being until the faculties have been evolved, but when that has been accomplished we need none, for then we *know.*

A man who was born blind has no proof of the beauty of a work of art, a landscape or a human face, but if his eyes were opened he would see for himself. A man who has never had the sense of hearing can know nothing of the pleasure his friend finds in listening to the songs of birds, the music produced by an organ, or by the human voice. If, however, the sense of hearing was granted him he would need no proof of what his friends were telling him. This is a perfect analogy—only, let me say, all men have these faculties, although they may be dormant. But for the lower phases of Theosophical teaching I think there is quite a large amount of evidence.

If we may reason from analogy, we may take these two senses mentioned—sight and hearing. You know that when the vibrations are below a certain number per second we are blind and deaf. The same is true

if they exceed a given number. There are differences of power to see, for some are color blind. There are also great differences in the power of hearing in a highly cultivated musician and a non-musical peasant. This suggests that if we had the power to respond to vibrations outside of these limits new worlds would open to us. It suggests, too, that with finer and keener senses we might penetrate beyond the physical plane. This is true, for what we call the astral senses have been unfolded in a great many men and women of to-day, and the astral world is being studied as scientifically as the physical. Almost every one now believes in telepathy, clairvoyance, and clairaudience. The Society for Psychical Research has collected a vast number of facts and experiences on these subjects and also on apparitions, doubles, ghosts, etc. Thousands of people now living bear testimony to the existence of such things, and any one who is really anxious to *know* for himself may have the proof if he will go to the trouble to find it.

Mesmeric and hypnotic phenomena give evidence enough of the existence of the astral plane and of astral faculties and powers. Of course, no Theosophist will recommend the production of such phenomena, for he knows its dangers.

The discoveries of modern science, too, all tend to confirm the teachings of Theosophy. Thus you see one may find at the beginning evidence enough to warrant the spending of time and energy in the pursuit of further proof. Let me add one thing more, Theosophy teaches that only by cultivating a loving and charitable disposition, by learning to control the appetites and passions, by casting out selfishness—as St. Paul puts it—by subduing the flesh by the spirit do we become free. By this self-forgetfulness we banish illusions and grasp the real. From these statements you will conclude that Theosophy is a religious science and a scientific religion.

If its teachings were accepted and practiced by all mankind, what men have dreamed of as the "Golden Age," and the "City of God," would be speedily realized.

To be a Theosophist is to live "the Simple Life" that we hear so much about. It is to grasp the real and necessary things of life, and to let go the trivial things, while the multitude trample under their feet things necessary for body and soul, and strive, and fret, and fight for the things that vanish when you grasp them.

Can you think of anything more important than Theosophy?

Fraternally yours,

J. S.

REVIEWS

SCIENCE AND A FUTURE LIFE,* by James H. Hyslop, Ph.D., LL.D. This book, while unrelated to the teachings of Theosophy, is of some importance as evidence of the trend of the scientific spirit to-day. Prof. Hyslop, as is well known, became convinced of the continuity of Life through psychical research; but in this, his last work, he indicates more interest in the "inferences" to be drawn from accumulated facts than in the data themselves. This is its claim to our consideration: When we find in his concluding chapter the assertion, "The relative value of consciousness" is the important question, and that "there are two things that interest us, external reality and our inner life, matter and consciousness," and further the dictum that "matter itself only interests us for its effect on consciousness," we realize that it will not be long before "states of consciousness" will be recognized as more important than matter.

J. R. R.

The Reconstruction of Religious Belief,† by W. H. Mallock. The multiplication of books of this class is an encouraging sign of our times; no better evidence of the work done by the spread of theosophic truths need be cited than the increasing tolerance shown in religious matters. Mr. Mallock represents what we may call the popular view of his day and generation; he is neither profound scholar nor specialist, hence it is of interest to find in a volume intended for ordinary readers a wide and indeed universal view of the questions he undertakes to consider. They are questions familiar to every one, of the difficulties of reconciling an *all good* Divinity with the existence of evil in the world; of the problems of freedom of the soul, and Cosmic Intelligence, etc. That the attempt to reconcile apparent contradictions is not to those familiar with Eastern thought entirely satisfactory, in that no allusion to either Reincarnation or Karma is made, does not militate against the practical value of a book intended for general readers, as the author does distinctly differentiate between beliefs imposed by knowledge of our external environment (viz., scientific beliefs) and those impelled by our internal needs, which he justly calls religious.

J. R.

The History and Power of Mind,‡ by Richard Ingalese. While this book has an interest for Theosophists it is not of the best kind, and for an obvious reason. The writer has knowledge of occult laws, and in these lectures he gives out the knowledge in a remarkably clear and concise way. So far as such accurate information is concerned, it has distinct value, but as every occultist will admit, it has also its very serious drawbacks. Although the author makes reference to Deity, and to the recognized spiritual law that no one dare use occult forces to the injury of another, he does not rise to any true intuitional conception of the innate evil of using such knowledge for personal aims and ends. In short, the instruction as a whole, is limited to the Manasic plane, and gives no hint of its limitations, or of entering the purer atmosphere of Buddhi; for this reason, its main purpose is the attainment of possessions, especially of wealth and power, for which many instructions are given. It verges, therefore, upon the plane of Black Magic, although its claim is for pure occultism.

R.

*Herbert B. Turner, Boston, Mass. †Harper Bros., New York City. ‡Occult Book Concern, New York City.

*Religion, A Criticism and a Forecast,** by G. Lowes Dickinson. This little book contains an attack upon Ecclesiasticism, which deserves attention because it is entirely free from rancor, and is based upon a broad conception of the meaning of Religion, and of its value as a social agent. Moreover, while to the author Truth can only be reached by the scientific method, *i.e.*, by perception, analysis and inference, yet he willingly admits that mere knowledge cannot take the place of intuition. X.

The Annals of Psychical Science for 1905. Vols. I and II. It would be impossible in the limit of a magazine review to do justice to the importance of this serial publication. Established and edited by scientific men of the first rank, its very title is a concession: it declares psychic phenomena recognizable as data, the knowledge of which amounts to a science. It is of interest to Theosophists, because as a science it includes the consideration of subjective as well as objective phenomena, and in this way bridges over the chasm which has so long yawned between religion as such, and science as such.

Hitherto it has been only in works known as theosophic that both classes of phenomena have had equal consideration, having been regarded as in themselves contained within the all-inclusive knowledge of Being itself—Psychical Research Societies have paved the way for a publication at once more definite and more universal than those connected with purely experimental classifications, and in the *Annals* we find papers upon such widely different subjects as Animals and Psychic Perceptions, and the Scientific Apprehension of the Super-Physical World. Professor Charles Richet, the editor, President of the Society for Psychical Research, is well known in connection with physiological and psychological experiments, and in his consideration of the phenomena of so-called spiritism he states that to form a sane estimate of it is more difficult than the study of Arabic—and in the same way such study must of necessity involve time and application. Scientists, in his opinion, should study it in all its aspects, and in the *Annals* we are able to arrive at a fair idea in regard to the methods employed and the general conclusions arrived at. The mere fact that an attempt beginning with a query as to the advisability of studying the phenomena at all, in less than a twelvemonth accepts the existence of a super-physical world as proven, is sufficient testimony to the breadth and liberality of the enquiry.

"There are two methods," says a contributor, W. L. Wilmshurst, "by which the superphysical world may be apprehended (I am careful not to say comprehended) by the human mind—one method is relatively swift, immediate and self-convincing, and is by the development of the spiritual consciousness in man; the other, which is slow, gradual, laborious and tantalizing, is along a line of scientific research and intellectual investigation."

With both methods, theosophists, it is fair to assume, are familiar, and this fact in itself commends the publication under consideration. The year's issue contains articles upon almost every branch of psychical enquiry. "Odic Phenomena and Their Radiations in Connection with Sensitives," by D. Jules Regnault, gives a resumé of Reichenbach's famous experiments, while "Metaphysical Phenomena of Bygone Times," by Prof. Charles Richet, is the translation from the Latin original of some remarkable experiences in the seventeenth century which happened to a young woman of Halstad, and which even to-day would be considered fair evidence of spirit return. Then we have different classes of automatism, as automatic writing in different languages, crystal gazings, etc., besides illuminating articles upon mediumship in its many phases. It is noticeable that while in each case careful attention is given to details, and to the accumulation of facts, the tendency of the magazine is rather in the direction of offering tentative generalizations, which makes it of special interest to the reader desirous of knowing the conclusions of scientific enquiry. Much of the ground covered is familiar to our students, and it is not a bad thing to be reminded that there are many different approaches to the main road of analysis, approaches which we may find in unexpected places, for those facts of man's complex nature which are presented authoritatively in Eastern Literature, were in many cases arrived at by methods familiar to us as the best, by patient study and by long continued research. R.

*McClure, Phillips & Co., New York City.

A Cry from Afar and *Love's Chaplet*,* by Mabel Collins (Mrs. K. Cook).

These two books are very much alike in style and tone. They remind us of a venerable if apocryphal story about Robert Browning and the Browning Society of London. It is said that the good gentlemen and ladies who compose that Society once went to Browning and asked him to explain the meaning of one of the most cryptic and mysterious of his poems. He read it, hummed and hawed, read it again, and at last gave it up in despair. "Gentlemen!" he is reported to have said: "When I wrote that poem, the Lord understood it, and I understood it. I find that I no longer understand it. Let us hope that the Lord still understands it!"

The point of the story is this: When Mrs. Cook wrote down the golden sentences of *Light on the Path*, and when a few years later she recorded the invaluable Comments on the four unnumbered Rules, she may have understood what she wrote. The books under review make it pretty clear that she understands them no longer. For the first of these two books is an elaborate attempt to explain away the first of the Four Rules, based on a complete misunderstanding of what that Rule means, and in a manner entirely at variance with what is said thereon in the authentic Comments, first published in the first numbers of *Lucifer*. For anyone who remembers the delight and enthusiasm called forth by these priceless Comments, in the closing months of 1887, there is something very pitiable and tragic in the impression conveyed by these two little books. They so obviously belong to another world, and that not a higher world. And there is apparent throughout an extreme degree of intellectual confusion, which we may illustrate by a single sentence: "None can pass that gate till all can pass it; for the purified and perfected soul which is ready to go through and enter the new life is unable to do so because of the bond of sympathy between him and all those others who are to him much dearer than himself" (*A Cry from Afar*, p. 8-9). What is then the meaning of the earlier sentence, that on the mental steps of a million men Buddha passed through the Gates of Gold? What is the meaning of that very title? If none can pass the gate till all can pass it, then it has never been passed yet, since all are obviously not ready to pass that golden gate. Then there are no Liberated, none who have reached Nirvana, and the world's scriptures are filled with delusions. The alternative is more acceptable: that the book under review is apocryphal. It is, indeed, full of an emotionalism, twanging the chords of the pathetic, very far from the quality of power and light that fill the earlier works of which Mrs. Cook was the scribe; and this same emotionalism, touched with something even less attractive, saturates the second of these two works, *Love's Chaplet*. In it again we find the statement that "the fulfilment cannot come to anyone of the spirits of man till the whole birth throe is accomplished," the same denial that Nirvana has ever been reached. But the climax comes when we are told that "the apparition of fire and light, entirely unearthly in its character and nature, which men call pure spirit, the *numa* of St. Paul, is still a vesture" (*Love's Chaplet*, p. 49). *Numa* was an early lawgiver of Rome, and has nothing to do with the *Pneuma* of St. Paul, which is indeed the pure spirit, the Atman. It is going a little too far to affix the Greek initial used by a certain Teacher to a sentence like this, with its extraordinary blunder in a common Greek word. We say it with regret, but with entire conviction: Readers who seek occult wisdom in these two emotional booklets will be disappointed. They will not even find the entertaining topsyturvydom of *Beacon Fires*.

Mental and Physical Culture for the Little Ones,† by Aumond C. David. This pamphlet, privately printed, is devoted to the training of quite young children, and is profusely illustrated evidently from a living subject. It should interest parents, more particularly in its method, which has the advantage of novelty, of awakening mental faculties by systematized object lessons. R.

The Cycle of Life according to Modern Science, by C. W. Saleeby. The title of this book is misleading. One naturally takes it up in expectation of a serious attempt to explain Life by the scientific method. One finds instead a collection of essays upon widely differing subjects, most of them readable enough and some of them suggestive, but so miscellaneous that they present a curious front to the mind. The first essay upon Great Britain's need is indeed a vindication of the claims of science to our attention, and it is followed by one or two upon scientific

* London Theosophical Publishing Company.
† The Author, Los Angeles, Cal., 993 N. Hampshire Street.

subjects, as the Living Cell, Atoms and Evolution, but we are then, as it were, treated to a parabolic curve and find ourselves considering cricket, swimming, song, ambidextry and kindred interests, and before we have recovered breath we are once more faced with the verdict of Science upon alcohol! The author is evidently a man of many and varied interests and of wide reading, but not apparently keenly alive to relative values. After all, the juxtaposition of subjects is important as well as their sympathetic consideration, but the book may possibly, from the very heterogeneity of its contents, serve to wile away a tedious hour, or interest the many who like to know a little about everything, and to gain that knowledge easily.

Among the more interesting essays is one upon the origin of Altruism, taking the ground that motherhood in mammals is its source, and that the purpose of sex is the evolution of its higher forms, but while at times the author is scientifically accurate he lends himself readily to popular phraseology and presentation, and turns from the most momentous problems to considerations of very trifling import. His essay upon Spencer is sympathetic, and the closing chapter in the book, upon The Living Garment of God, probably sums up his convictions as being those of Tennyson and other seers of our time, believers in the "Vision of One Who Reigns." J. R. R.

MAGAZINE LITERATURE.

The Hibbert Journal, London, Eng., as ever maintains a high standard of interest. "Impressions of Christianity from the Point of View of Non-Christian Religions" in the January issue, is from the pen of Ameer Ali, M.A., C.T.E., and from the Islamic standpoint. It is of distinct value as emphasizing the part that philosophy and mysticism have played in obscuring the actual teachings of Jesus. Other articles of note are "The Working Faith of the Social Reformer," by Henry Jones, LL.D., and "Do I Believe in the Resurrection?" F. Storrs Turner. Sir Oliver Lodge has an interesting paper upon Christianity and Science, and the question of "Religious Teachings in Schools" is treated by Miss A. S. Furnell. Discussions upon various subjects are, as usual, most attractive.

Annals of Psychical Science, London, Eng., for February, contains a most interesting study in Changes of Personality, by Col. A. De Rochas, the value of which is somewhat lessened by the impossibility of verifying much of the data, as the patient has been lost sight of. D. Giuseppe Venzano contributes a paper upon Transmission of Thought in Relation to Mediumship, which is suggestive, but far from conclusive; it is, in fact, easier to accept the theory of spirit intercourse than that he brings forward of the result of latency of thought in the sitter as operating upon the psychic.

International Journal of Ethics, Philadelphia, Pa.—Prof. Toy, of Harvard, contributes a valuable article upon Ethical Influences in University Life. Prof. Ira Woods Howerth writes prophetically upon The Industrial Millennium, showing that its coming is positive, but admitting that it may come violently, then "woe worth" "the day" it will hurl us backwards down the steep declivity up which the race has so painfully climbed. Perhaps a still more timely article is that by Richard C. Cabot upon Ethical Forces on the Practice of Medicine.

Mind is devoted to New Thought in its various aspects, practical, religious and metaphysical. Scientific interests are not omitted, as we have a paper upon Luther Burbank's wonderful methods accomplished, as the author says "by attuning his ear to Nature's finer vibrations." For our readers probably the most valuable paper in the December issue is "A Message from the East," by Marcia Davies. F. Gilmer Topliff has one of his suggestive tales for children called "Faculties."

Theosophisches Leben, Paul Raatz, Berlin, gives translations from H. P. B.; Spiritual Wisdom; Cain and Abel, by Charles Johnston; a brief account of Wm. Lloyd Garrison and his work; a translation from Walt Whitman's poems, and various native articles. This magazine shows a true spirit of international Brotherhood. We are continually impressed by the activity of this publisher in theosophic fields. Among the magazine articles contained in Vol. VIII of *Theosophisches Leben* we note translations from the Maitreyi Upanishad, from Willson's Ancient and Modern Physics, and from the scattered works of leaders of the movement. We have also to notice a translation of W. Q. Judge's Yoga Aphorisms in handsome book form.

Theosophischer Wegweiser, Leipzig, began its eighth year with the issue of September, 1905, and published in it an interesting likeness of Mme. Blavatsky in her youth—before her experiences had been occult—and continues its translations from her works in each succeeding number.

Blätter zum Pflege des Höheren Lebens, Paul Frömsdorf Schweidnitz i Schles,

begins the year 1906 with Thoughts for the New Year and contains articles of practical interest upon smoking and eating, by M. von Bachman, and of more mystic import by Franz Hartmann and others.

The *New Psychology Magazine. Suggestion No.* 1 not only gives much good material between its covers in the line of its title, but offers excellent postal cards bearing robust sentiments tending towards a more spiritual than material view of life. These postal cards are attractively printed in two colours and are sold for the low price of 10 cents for 24.

Theosophy in Australasia, Sydney, Australia, limits itself apparently to original articles with good results, achieving a certain originality and freshness which makes it very readable.

La Verdad, for January, 1906, Buenos Ayres, distinguishes carefully between Philosophy, Religion and Occultism, giving three different articles under these names.

Sophia, Madrid, Spain, appears in its January issue in new dress, lighter and more attractive. It contains an article of interest upon fundamental Unity in Religions, by Annie Besant, and upon Lemuria, by Marion Judson.

La Cruz Astral, San Pedro, Mexico, for December, contrasts Theosophy and Spiritualism.

O Mundo Occulto, Campinas, Brazil, is the organ of the Society for Psychic Study.

Dharma, Venezuela, embraces a wide field, being devoted to Science, Philosophy, Religion, Morality, Orientalism, Hellenism, Literature and Occultism. It publishes translations from Jasper Niemand and Wm. Q. Judge.

The Theosophic Gleaner, Bombay, has articles in its January issue upon Persian Mysticism, upon The Wave of Dissent Among the Parsees, and upon Theosophy and Modern Science.

Sonnen Strahlen, Berlin, is as usual brightly and attractively written for children.

The Theosophic Messenger, Chicago, Ill., for February, calls attention to the Third Annual Theosophical Congress, which is to meet at Paris, in June, and contains an account of a class in Esoteric Christianity.

Of magazines or periodicals devoted to what is known as New Thought we have to acknowledge:

The Light of Reason, James Allen, Ilfracombe, Eng., is now the organ of "The Brotherhood or School of Virtue" and devoted to Self Culture. Its articles are eminently practical, and while it is in no sense theosophic, its ethics are those dear to the heart of Theosophists.

The Balance, Denver, Colorado, is "a Magazine of Learning;" its January issue continues "The Analysis and Synthesis of the Infinite" and also gives the conclusion of the series Faith and Reason. An interesting article upon The Discovery of God is the only contribution bearing a signature and is by Dr. George A. Carey.

The Nautilus, for February, publishes a poem by Ella Wheeler Wilcox and various articles by the editors, Elizabeth and William Towne.

Suggestion, a "New Psychology Magazine for thinkers," Chicago, Ill., is devoted, as its name indicates, to Psychism, giving extracts in its January issue from Wm. James' Psychology and many instances of auto and other suggestion.

Among practical Magazines none is of more importance than *Charities,* the organ of the New York Charitable Organization. The February issue gives much information about industries for the Blind and interesting facts about Child Labor.

In addition to the above we have pleasure in acknowledging receipt of *Harmony,* devoted to *Divine Science,* San Francisco, Cal.; *The Flaming Sword,* Estero, Fla.; *Now, a Journal of Affirmation,* San Francisco, Cal.; *The Vanguard,* Milwaukee, Wis.; *The Chiropractor,* Davenport, Iowa; *God,* a pamphlet, Lynn, Mass.; *Fragments,* Seattle, Washington Territory; *The Equitest,* Pasadena, Cal.; *The Crank,* London, Eng.; *Notes and Queries,* Manchester, N. H.; Pearly Gate Bible Lessons (no address); *The Sun Race News Leaflet,* New Haven, Conn.; *Wiltshire's,* New York City.

QUESTIONS AND ANSWERS

QUESTION 50.—*As we have within the last few years entered into a new cycle, and as it is apparent that the methods of the work for the Theosophical Movement have also undergone changes we should like to hear the opinions of other members and persons interested as to their ideas and experiences of the work for the new cycle—the beginning of the century.* A. J. HARRIS.

ANSWER.—It is evident that every cycle has its own methods, and the methods which were appropriate to the end of the century are inappropriate to the beginning of another. In the last quarter of the nineteenth century there were working in the world, openly and backed by all the powers of the LODGE, H. P. B. and W. Q. J. With such adjusting forces constantly present the Society could engage in activities and deal with matters which had only a remote connection with its real purpose. The LODGE force was immediately present and did, as we all remember, often operate to bring the Society into line. Now things are very different: the Power has returned to the inner world and it rests with the members of the Society to see that it fulfills its purpose and with all the intuition, intelligence and energy they can manifest keep the Society rigidly on the true lines. What those lines are is very clear to any one acquainted with its history and literature. The Society's purpose is the service of humanity by keeping alive in man his spiritual intuitions, and the service of its members by training them in the science and art of Theosophy (by enabling them to gain an understanding of the meaning and application of Love). The *method* by which this joint service is to be accomplished is simple: studying, assimilating, living and promulgating the Master's philosophy. This is what the world needs; what it is hungering and crying for. The Society is the custodian of the philosophy for the world and its real members are the channels through which the world must receive it. This is the method of the present cycle, to abandon all side paths, all flirtation with other philosophies and outside subjects and stick closely to this one single work, the more devotedly and closely because we are at present so few. There are pressing problems agitating the human mind to which all sorts of answers are eagerly offered. The true solution, as the Masters have said, is to be found in Theosophy, which will give men the truth and nothing but the truth. We have really to compete with other movements and offer the solution, in the most attractive form, that has been entrusted to us. We shall thus help others to understand their own intuitions and ourselves to understand the science and art of Universal Brotherhood.

The application of the method will vary with the time, locality, and other circumstances. A member living alone in a small hostile and bigoted community will have to find ways of doing the work fitting to the conditions. His ways of work will naturally differ entirely from those to be adopted, say by a group in a large town. Such a group can come out openly and boldly and defy the enemy, while the isolated member will have to use the utmost circumspection in planting the ideas.

What is the best way of carrying on the work must therefore be discovered by each member or group of members individually. But if the purpose and method be loyally held in mind and heart the means and the ways will open up.

J.

ANSWER.—This question is one which vitally concerns every worker in the Theosophical Society—for no matter what our aims may be the secret of success is to work with the cyclic current and in accordance with cyclic law. Let us then glance briefly at certain aspects of these cyclic changes in religious movements.

It has been said, and it is a statement easily susceptible of verification, that the last quarter of each century sees a new influx of religious and spiritual teaching.

This is usually preceded, and in its early stages accompanied, by attacks upon the then accepted *forms* of religious belief. For, we are told, the occultist climbs with axe in one hand and trowel in the other. The reason for this is evident—these forms which once served to convey the truth and quickening fire of religious aspiration have, by the lapse of time and long familiarity, hardened around that which they hold, so that they become opaque and men look *at* them rather than *through* them. A good brisk attack and a rephrasing of religious truth can then be of enormous service, for the first forces us to look behind the forms to the facts themselves and the second presents these facts from a fresh and therefore illuminating point of view.

But religious truth transcends the intellect (as Atma and Buddhi transcend Manas) and refuses to be confined in any form of words, and this applies to the new phrasing as well as to the old. Therefore, H. P. Blavatsky and the founders of the Theosophical Society gave to it this name, Theo-Sophia, to indicate its scope, a name so high as on its face to be incapable of identification with any set of words or creed or dogma. It was meant to indicate that our concern was directly with divine things, not with mental forms. And in order that there might be no shadow of doubt, the first object of the Society was to form the nucleus of an universal brotherhood of humanity without distinction of race or creed or forms of religious belief. The other two objects were equally broad, the direct study of man and nature, and the investigation and study of Eastern religions—all religions; while the chief article of its constitution was directed to inculcate toleration and to show that as a Society it could have no beliefs.

Surely no greater precautions against sectarianism were ever taken than are here evident. Yet so deep rooted is this sectarian tendency and so powerful and clear was the new presentation of the truth that this has been a danger with us from the first, and we can see the necessity for ultimately withdrawing the direct force and propaganda lest it should defeat its own ends. This change in the character of force constitutes, or accompanies, the change of the cycle. To have continued the old methods of teaching and centralizing force would have been to harden our own and other minds around these new forms, as they had hardened previously around the various forms of Christianity.

We find ourselves therefore after five years of work in this new cycle with a strong and closely held inner unity, but with great decentralization and diversity in outer activity and expression. This is as it should be; the inevitable and desired consequence of cyclic law. And in this fact we can find the key to our future work. We are to be as the little leaven that leaveneth the whole lump, or as the salt that imparts its savor only as it dissolves and penetrates into all around it. The success of our movement is not to be measured by the number of its adherents, but by its quickening and broadening influence upon the movements of the day. The question, Is the Theosophical Movement a success? can only be answered as we answer these other questions: Are the churches broader and less dogmatic? Is Science less material? Is man nearer to the Soul? These and many others like them are but forms of the first.

Here then is the first work of the new cycle: to return to the original lines of the founders of the Society, taking them one plane higher. We no longer need to attack and break up old forms—that has been done for us—but we do need to get behind all forms, even those that have served us so well for this quarter of a century, and to help others to do the same. This is the nucleus we seek to keep alive in the world—a nucleus of those who can look on life directly and unveiled and see in it the law of love and brotherhood. If we are successful in this then, indeed, the new world teacher of 1975 will find himself in a very different position from that of his predecessors. There will be no need to waste time and force upon destructive work, and new presentation of the truth may be met by something other than hostility and personal vilification. But we must remember that it is to be a new presentation and that "no man puts new wine in old bottles." Let us not make the mistake of thinking we can determine the form in which that message is to be couched; if we attempt to do so, we can only distort and crush it before birth.

There is one aspect of the law of cycles which should never be forgotten in discussing it and which has a very direct bearing upon our present question. Within each large cycle there are sub-cycles, corresponding to the greater cycles which have past and are to come. These sub-cycles often manifest locally, so that it is a fair generalization that at each instant there is going on somewhere in the world that which corresponds to every historical act or period. Just as the cycles

of one man's life differ from another, so do the cyclic periods of one locality differ from another, yet all fit into the greater cycles of the movement.

In the cyclic tide of the Theosophical Movement, America is apparently in the forefront. It was here that the Society was started and it is here, we are told, the new race is forming. It would appear natural therefore that certain seed should mature more quickly here than elsewhere, and, as a corollary, that work which is here somewhat out of date should elsewhere be very timely and fitting.

The great cycle of direct centralizing propaganda we have seen has closed—and we have seen the reason why this was necessary. But in this new cycle there are sub-cycles corresponding to what is past, and it may well be that there are many localities where no such direct teaching has yet taken place and which are now ripe for just this work. Again conservatism of national character may affect the cyclic change, for conservatism is but a manifestation of carrying on old cycles into the new. Such seems to be the case in England, where there is still work to be done of a kind no longer of primary importance in New York. Again, to venture a generalization, it seems obvious that at all times and in all places all types or kinds of work are necessary, but that it is essential to keep the balance between them, and to see which pertains to the major cycle and which to the minor, to see them in this proportion and to give to each its proper emphasis. Each man and each Branch of the Society must determine this for himself.

I believe that the scheme of Branch work, adopted by the New York Theosophical Society and outlined elsewhere in this number of the QUARTERLY, fairly represents the cyclic weight in New York of the various aspects of our organized activities.

H. B. M.

EDITORIAL NOTE.—It is interesting to compare the two answers printed above to Mr. Harris' question with H. P. Blavatsky's concluding chapter in the *Key to Theosophy*.

"As Theosophy has existed eternally throughout the endless cycles upon cycles of the past, so it will ever exist throughout the infinitudes of the future, because Theosophy is synonymous with EVERLASTING TRUTH. The future of the Theosophical Society will depend almost entirely upon the degree of selflessness, earnestness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the founders.

"I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion; that all are more or less of their generation, both physically and mentally; and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If then they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sand bank of thought or another, and there remain a stranded carcass, to moulder and die. If this danger be averted, the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty and philanthropy. Slowly, but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us to-day."

QUESTION 51.—*There are two things that trouble me when I think of my death. First, who will take care of my Branch, of which I am President, and which appears to depend for its existence very largely upon my own efforts? Second, how can I make sure of returning to earth when the next messenger from the Lodge is at work—in* 1975 *or thereabouts? I don't want to linger in Devachan, and I do intensely wish to work.*

ANSWER.—These questions were contained in a letter, and with the permission of the writer I endeavor to answer them in the pages of the THEOSOPHICAL QUARTERLY. One must respect the anxiety of the questioner under each head, but there is certainly no cause for trouble. A reply to the second question will answer the first. Thus: what makes the writer think that he can do better work on earth than in any of the other millions of "lokas" (or spheres of consciousness) into which this universe is divided? Karma will probably compel him to return to earth; but if we consider only opportunities for work, we may be certain that there are as good and better elsewhere. Then, why decide that the best work can be done in connection with the next messenger from the Lodge? Is it not possible that the devotion and energy of the questioner may be more needed either before or after the messenger does his work, than while it is being done? In other words, is it not foolish for us to usurp the authority of our own Higher Self, who is so infinitely wiser than the brain-mind consciousness, and who works always with Karma, by endeavoring to decide what ought to happen either to ourselves, to others, or to the cause we love? Where is our faith? Have we not experienced over and over again that the Powers which work for eternity are wiser than we who work in time? Have not our personalities more than once suffered some "terrible affliction" which has turned out to be "a blessing in disguise?" In short, have we not learned that so far as the future is concerned, *the best must happen?* Nothing but the best can happen—in the future. It is only in this moment through which we are now living that we need to watch and pray. The rest is so infinitely well provided for! Death and disasters of all kinds—even to the disappearance from this plane of a T. S. Branch—are surely the work of Karma, and what in all this universe is kinder and more compassionate than that? Karma, from one point of view, is simply the Highest Self in action. Trust to it; I believe whole-heartedly that your future and the future of the world are more wisely cared for than if we could consciously determine either.

Finally: why this desire to work? "Those also serve who only stand and wait"! Work, even in a good cause, is used in some cases as a spiritual anæsthetic. This is dangerous doctrine, I admit; for the majority of people find their anæsthetic in nearly everything but work in a good cause. Yet I know that work may become a snare, and would suggest that we should keep at least equally in mind the desire *to be,* or rather, to realize what we are. Then our prayer would be: may I and every living thing realize for ever how great and wonderful and One we are!

T.

QUESTION 52.—*Can any assistance be given me towards an understanding of meditation? In all religious teaching, and, indeed, in the records of most religious experiences, it is shown as the door to the inner life. Yet the descriptions given of this state are confusing and contradictory; or at least, appear so. On the one hand, we read it is "the hindering of the modifications of the thinking principle," that the "mind must be stilled," etc., and on the other, that it must be a positive, not a negative process. How are these statements to be reconciled? In view of the importance of this subject has its rationale been adequately explained?*

ANSWER.—There is an article by William Brehon, in *The Path* of February, 1896, which bears upon this question and which contains some advice which it would be well for those to follow who think that meditation is a negative process and that the mind and faculties should then be in abeyance. It reads:

"Here again is where certain Theosophists think they have great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed—*to so hold one's mind and desires* as not to be attached to the result. (Italics are mine.) By pursuing this practice, true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep.

"All of those things are merely that which in the end will do no lasting good. . . . The truth is that the right method is not easy; it requires *thought and mental effort, with persistency and faith.*"

Of course there are many in the T. S. in A. who know the truth of the above concise statement, and it is to be hoped that they are practising it daily. There are some, however, that ought to get rid of the notion that our *minds* are to be rendered a blank when meditating; possibly that is owing to a misunderstanding of Eastern teachings regarding certain Yoga practices that we have become familiar with by reading. Very likely they are right for the Chéla who is under the special instructions of a Guru and protected by him. It is also possible we are, as Western students, a step in advance of some of our Eastern brothers by reason of our having undergone in former and in this incarnation discipline that has brought us to a point where the mind must do much of the work, or it will be left undone. When our minds are rendered blank and become negative we put ourselves in a condition for all kinds of entities, good or evil, to take possession; this every student in the T. S. in A. knows, or ought to know, and is to be avoided.

Positive, actual, independent action of the mind with a purpose is what should be tried for in meditation. To become one with the Higher Self is a state of consciousness that can only be realized through the mind, and all of our teachings tell us this is the ultimate end in right meditation. J. D. B.

QUESTION 53.—*In the light shed by Theosophy, what did Jesus mean by saying: "My spirit will not always strive with the son of man?"*

ANSWER.—Jesus said: "I am the true vine. Every branch that beareth not fruit he taketh away. If a man abide not in me he is cast forth as a branch and is withered." Theosophy teaches that the "vine" is the Spiritual Ego (Christos), and the "branches" are the personalities. If the ray of the Spiritual Ego "is allowed to be more and more shut out from the ever-thickening crust of the physical brain, the Spiritual Ego, once freed from the body, remains severed entirely from the etherial relic of the personality," and this latter is one of the "withered branches" cut off from the "vine."

Here we have another of the many instances of identity between the Theosophical and the Christian interpretations of spiritual laws. Both systems recognize the truth that the Divine Light strives to enter and awaken in man a sense of his higher possibilities. Both also recognize that there is a limit to this effort. The Bible teaches it in the passages cited. Theosophy, adapting itself to present methods of thought and phraseology, says that if a personal life is so utterly devoid of spirituality as to offer nothing worthy of acceptance and preservation by the permanent part (Spiritual Ego), such life is dropped from the memory of the Ego. When the point of hopeless depravity is reached, then the Spirit of the Lord ceases to strive with the man, or in Theosophical language, the Ego breaks away from the personality. A. G. V.

QUESTION 54.—*How is the teaching "Bear ye one another's burdens" reconciled with "Karma," which teaches that the man will and must bear his own burdens?*

ANSWER.—In *Gal.* vi. 2, we read: "Bear ye one another's burdens;" three verses later we read: "For every man shall bear his own burden." The Book of Golden Precepts says: "Chafe not at Karma, or Nature's changeless laws. Exhaust the law of karmic retribution;" also: "Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

The apparent disagreement disappears if we consider what it means to "bear burdens." A burden is the painful consequence of breaking some law; to bear it is to bravely turn the thoughts away from it to the Inner Light. Dwelling in thought upon the burden produces regret or rebelliousness, and these increase or prolong the burden. Now, one cannot ordinarily transfer this burden from another to himself, and thus release the other from the natural consequences of his error; but through love and sympathy for the other he can understand his trouble and point him to the Inner Light, thus helping him to avoid the usual and probable additions and complications of suffering. The burdened one is thus helped to bear his burden. On the other hand, the helper does really suffer through his sympathy with his neighbor's suffering. A useless waste this may appear to the personal man who regards the preservation and well-being of his separate personality as a chief object; but to him who is in touch with the Inner Light this is of most direct usefulness as one means of nearing his object, which is to transcend the limitations of the personality—to become one with his greater nature—with the Inner Light. A. G. V.

T·S·ACTIVITIES

THE THEOSOPHICAL SOCIETY IN AMERICA.

OFFICIAL NOTICE.

The Twelfth Annual Convention of THE THEOSOPHICAL SOCIETY IN AMERICA will be held in Cincinnati, at 11 A. M., Saturday, April 28, 1906.

Members intending to be present should write to the Secretary of the Cincinnati Branch, Mr. F. C. Benninger, 2960 Paxton Road, for information about hotels and the place of meetings.

Proxies of members unable to attend may be sent to Mr. Charles Johnston, or to any member of the Cincinnati Branch.

By order of the Executive Committee.

CHARLES JOHNSTON, *Chairman.*
ADA GREGG, *Secretary.*

159 Warren Street, Brooklyn, N. Y.

BRANCH ACTIVITIES.

Middletown, Ohio, Dec. 25, 1905.

We have taken up the study of the "Key to Theosophy" and meet at the home of the Secretary every month, and as often as we can between times at my home, 906 George Street.

We would be glad of any suggestions you would make for our help. We have no regular study class for students as yet, each individual does his work in his or her own way. Fraternally yours,

W. G. ROBERTS.

Oakland, Cal., Jan. 7, 1906.

The Amara Branch, of this city, has decided to make a study of the New Testament in connection with the articles appearing in the THEOSOPHICAL FORUM and QUARTERLY, entitled "The One Religion."

Have you any suggestions to offer which will assist us? I think we feel as though we are the blind leading the blind. Thanking you in advance for any help you may be able to give us. Fraternally yours,

CARRIE G. GILSON,
Sec'y Amara Branch, T. S. A.

ANSWER.—Begin by trying to find the main principles ascribed to the *One Religion,* in the articles; taking the most universal first: as, (*a*) the oneness of the Divine Life; (*b*) the goodness of God; (*c*) the principle of Love, as the manifestation of that goodness; (*d*) the appearances of that manifestation in human life, as (1) self love, (2) neighborly love, (3) Christlike love.

Secondly, see in what way these great principles appear in the New Testament; or, to be more definite, in the teachings of Jesus, Paul and John.

Oakland, Cal., Jan. 29, 1906.

I have to report that during the year last past our Branch has studied the following books: *Christology; Ancient and Modern Physics; Theosophy and the*

New Psychology; A Study in Consciousness, and are now engaged in a study of the New Testament. Mrs. Gilson, our Secretary, hunts up references in the Secret Doctrine bearing on the subject matter of the lesson, and is largely responsible for the greatly increased interest which the subject presents when viewed in the lime light of the oriental teachings. We use three translations of the Bible, viz: the King James Version, the Revised Version and Rotherham's Version (I think I have that name straight, but have not the book by me). Owing to the fact that we were incumbered with a heavy indebtedness, incurred at the time when we were sued for the possession of our library, we have not been able for a long time to engage in any public activities; in addition to this incumbrance we have been hampered by the limited number of our membership and the fact that what few we have are scattered. But the few of us who are left are still holding together in hopes of better times. Very fraternally yours,

FRANK A. BROOKS.

Seattle, Jan. 14, 1906.

Your communication was read last Friday night at the regular monthly business meeting. It was suggested that "we accept with due appreciation your kindly suggestions and do the best we can."

I hail with gladness some show of interest in our local work by those at the head of affairs. As to our activities, it is pleasant to report that since writing you last a class for enquirers has been formed. This class is held at the home of Mrs. Parke, 107 Maynard Avenue. They use the *Key to Theosophy* as a text book.

Fraternally,

JENNIE S. CLARK.

Santa Ana, Cal., Jan. 28, 1906.

Our friends here meet every Tuesday night at 8 o'clock. They are all new to the study of Theosophy, and our work has been to outline our principal theories and talk them over.

My idea is that the students have to read and study the books at home when they feel that they are disposed for that kind of work and the meetings are spared for kindness and Theosophical discussions. The work comes thus to the members in a more living shape and their coming to the meetings is not only a duty, it is also a love. Yours fraternally,

BIRGER ELWING.

Dayton, Ohio, January 31, 1906.

Five members of the Dayton T. S., Mr. A. Mendenhall, Mr. George Brittain, Mr. Job Hill, Mr. W. V. Nicum and Mr. L. Vermillion, address the Society in rotation.

After each has read a paper or spoken, we invite those of the different churches and professions to talk to us. We try to select subjects for them that bear upon our doctrines. To direct the discussion at the close of the meetings we try to express the principles of Theosophy without confining ourselves to the names. We also try to get these subjects from the sayings of Jesus, as you suggested. The subjects have been quite varied. It seems as if the people of Dayton have become much interested in Reincarnation and Karma. They slip in somehow during the discussion, and usually it is someone outside of the Society's membership who brings them up. We have tried to hold on to Brotherhood and work for others in our teaching.

We are trying to keep along together; we seem to know each other's weak points and are trying to strengthen them. Interest is growing.

Some seemed to have grown tired of hearing Reincarnation and Karma, and we have talked on other lines, but those who seemed most tired of the Twin Doctrines are the very ones who bring it up when we are trying to give them a rest by taking up other lines.

I do individual missionary work among my clients. I say something about Theosophhy and wait to hear from them next time I call. A great many become interested and ask me questions, "Where did you get this?" "Is it in the Bible?" I tell them Jesus taught it and refer them to the passage and talk a short while with them. When I see one who asks for papers which teach these things, I furnish them and keep the papers circulating. Then I send in $1.00 for the

THEOSOPHICAL QUARTERLY and have it sent them. In this way I have received unsolicited six applications for membership. All of these are young people and students, and are taking every opportunity they get to learn and to teach. We have tried to make them acquainted with the A B C of Theosophy. That is what they need. It is a terrible thing to have someone ask you a hungry question and not be able to answer it. I call our people's attention to this in a mild way. They don't like to be told of it by one of us. We lack in this respect, but are trying to overcome it. Unity League is furnishing good Theosophical doctrines. Its President, Mr. W. V. Nicum, addressed two audiences of about five hundred each (Spiritualists they were, in mass meeting), one upon "Karma" and the other on "Progress." He has been the means of drawing all the most progressive spiritualists away from phenomena hunting. He tells them it is all within and preaches Reincarnation, Karma, Cause and Effect to them. At Fort Wayne he made three addresses (all off hand) to five hundred to six hundred people, and at Indianapolis he made three addresses to about six hundred. He has brought us two or three good members. I may be wrong, but I look for great good from this plan of sending $1.00 for the THEOSOPHICAL QUARTERLY.

Fraternally,

P. L. W. VERMILLION.

Cincinnati, Ohio, Feb. 2, 1906.

The Cincinnati Branch is happy to report a prosperous year. Our city is blest in having an extremely liberal, up-to-date church, and within its hospitable lecture rooms we have our meetings. Each Tuesday evening, we have a public meeting for the consideration of papers or lectures on Theosophical topics. After the reader or speaker of the evening has finished his or her remarks, the meeting is open for a general discussion of the topic treated on. Our average attendance at these meetings has been at least fifty or sixty.

Each Sunday afternoon, we have a Secret Doctrine Class. The average attendance has been not less than twelve, which is not at all bad for such a class. The interest has been very keen.

The church in which we hold our meetings, the Vine Street Congregationalist, invited one of our members to conduct a Bible class for adults with perfect liberty, even urged him to give Theosophical views in treatment of the same. Needless to say, the invitation was accepted. So you see the light is burning with considerable clearness in this city.

Respectfully yours,

DR. W. A. R. TENNY,
President.

Washington, Feb. 3, 1906.

The ideal Theosophical Branch appears to be one that has regular meetings, not so much importance attaching to the frequency of the meetings as to the manner in which they are held and to the careful use that is made of the occasions; having a public room or place with some member or members in attendance which constitutes a *living* center (somewhat after the manner of a Catholic church, which has the splendid custom of remaining open all the time), where any one might resort for quiet reflection; and last, but most important, it should be composed of members engaged in some kind of work amongst other organizations, for the potency of the Theosophical organization is just in proportion to its contact with the world of humanity.

The local Branch approaches the above standard to the extent of having regular weekly meetings, Thursdays, and also in the important particular that most of the members are people holding positions of one kind or another and associated with non-Theosophical persons; the Branch falls short of the ideal on the other hand in having no public room or place and in not being open all the time, and also in having no open study class for the benefit and use of people interested in the science.

The meetings open between eight and half past, lasting very often to 9.45. A subject having been previously selected, most of the members present contributions and assist by speaking and reading. After the work, which is formal by reason of its preparation, is disposed of, a general discussion ensues; the thought and interest being generally switched to some subject different from that selected for the

evening's meeting. Although this discussion almost always occurs at the very last part of the meeting, when the best part of the time has sped, it is invariably interesting, intense and strong and the meeting takes care of itself. The visitors take full part in this discussion. Fraternally,

ARTHUR B. RUSS.

Toronto, Can., Feb. 4, 1906.

There is not much to be said of our Branch activities. Regular meetings are held on the first Wednesday evening and the middle Sunday afternoon of each month, at which the *Key to Theosophy* and other books are studied. The influence of the Branch has been directed more through personal influence than organized effort, and it has not been possible to have a public place of meeting. A definite object in this respect has been kept in view and the members hope sooner or later to realize it. Suitable books and the THEOSOPHICAL QUARTERLY have been placed in the public libraries. Fraternally yours,

ALBERT E. S. SMYTHE.

Fort Wayne, Ind., Feb. 4, 1906.

Our Society has met regularly every Wednesday evening and our meetings have been both interesting and instructive.

At present we are taking up for study the Seven Principles, and it is remarkable what even some of the older students are getting out of these primary lessons.

One of our members has taken charge of the library, and it is now where it can be used as a circulating library, and in this way the teaching is reaching people who are deprived from attending the meetings.

All of our members attend a club meeting, held the last Wednesday of each month, where subjects in which we are interested are discussed. The book, *Harmonics of Evolution,* is being reviewed, Dr. Buchman leading. These meetings have been well attended and have started some people thinking along Theosophical lines. Fraternally,

W. H. J. BAILEY.

Syracuse, N. Y., Feb. 4, 1906.

The Syracuse Branch, T. S. in A., is still continuing its readings on Tuesday evenings, at 415 South State Street, Room 6. On Wednesday evening, a study class is held at the room of Mrs. Huber, Grand Opera House Block. We expect shortly to have a few new members come into the Society. I find it a good plan to look up those interested in the so-called New Thought, lending them the THEOSOPHICAL QUARTERLY and getting them to read it. I explain to them the use that can be made of the questions and answers and that that is worth the price alone. The next step of the way is thus quite well prepared for, and soon I can bring them into the Society. In a few days' time I have interested a number of the New Thought people in this way, and taken one of their subscriptions for the THEOSOPHICAL QUARTERLY. Fraternally,

CHAS. H. DOWER.

San Pedro, Cal., Feb. 9, 1906.

In reply to your request for a brief statement for our Branch activities for the past three months I will say that we still hold our meetings, Sunday, Wednesday and Thursday evenings of each week.

At our Sunday evening meeting, we are at present taking up the *Bhagavad Gita* Our Thursday evenings are more for the public, as our line of work is then of a more elementary kind. Our Wednesday evenings are still occupied with the Secret Doctrine. In general, we have an interested group of members, as shown by their regular attendance. Fraternally yours,

C. E. WOOD.

New York, February 10, 1906.

The organized activities of the New York Theosophical Society fall under five heads:

1st. The study of Theosophy as presented in the writings of Madame Blavatsky. For this purpose a class for the study of the *Secret Doctrine* is held every other Friday evening. This is intended for the benefit of the members of the Society, though it is also attended by non-members. This class has no leader or teacher—all are students. Starting with the fundamental principles laid down in the introduction we passed to the study of the Stanzas, reading with each its appropriate commentary, and discussing their relation to each other and their bearing upon the problems of life.

Owing to the many other demands made upon the time and strength of the members, as well as because of the great distances in New York, this class has not been as largely attended as its interest and value would warrant if these were more widely known. It is felt that such study is necessary if our members are to understand the actual function of the Society in the world to-day and the relation the presentation of the last century bears to other and earlier interpretations of the same truths. Though at first the text seems formidable, the difficulties are found to yield easily to collective study and a rich reward is reaped in inspiration and quickened intuition as well as in interest and instruction.

2d. A series of evening meetings for the general discussion of religion and its relation to life. These are also held on Fridays, alternating with the Secret Doctrine class, and are open to all who care to come. The general purpose of these meetings has been found naturally to seek expression through what is in effect a study and consideration of esoteric Christianity. The words of the Christian teaching are so well worn and familiar that they often slip through the mind without actually yielding their meaning or affecting the heart. But if they be re-examined from some new point of view, that forces us to look directly at the teaching rather than upon its well known forms; they are wonderfully rich and illuminating. This new point of view has been sought in three ways. First, by abandoning all theology and concentrating upon the sayings of Jesus. Second, by comparing these with the teaching of other religions—that of the Upanishads and Buddhism in particular. And third, by regarding them as practical counsel and rules for daily life.

This study has been found to arouse none of the opposition which the direct study of Theosophy, under that name, sometimes encounters, while the truths reached are the same, and when reached are acknowledged under any name. In this work also there is no teacher or leader. All meet on the ground of fellow searchers for truth. This attitude has never been departed from without loss. However much the meetings may appear to gain in interest through someone instructing and teaching the others something more valuable is lost. The meetings have been very well attended and are extremely interesting. They are looked forward to by our members as times of refreshment and enjoyment as well as of interest. The New York T. S. would take this opportunity to suggest similar meetings and study to other Branches.

3d. A series of fortnightly afternoon meetings for the same purpose as the series outlined above, but somewhat more general in topic and social in character, and which are attended by invitation. These were found desirable as many could attend in the afternoon who could not in the evening, and in accordance with this aim of reaching as wide a circle of inquirers as possible they are held in a different part of the city.

4th. A series of meetings quite independent of any others, held at somewhat irregular intervals for the study and discussion of philosophic and scientific topics. Last year these were held once a month, and it is felt that that is about the maximum interval which should elapse between meetings. This winter we have been discussing the nature and constitution of matter in the light of the recent work with radio-active substances. The meetings are quite informal and social in character, and the attendance is composed about equally of non-members and members of the Society, the former being chiefly scientific men from the universities and colleges in New York. It may be interesting to report that the weight of scientific evidence now supports the theosophic teaching that material bodies as we know them are but swirls or knots of vibration in the homogeneous ether.

5th. Occasional public lectures in which some one aspect or line of discussion struck out in some of these meetings is summarized and presented to the public. For this purpose a hall is hired and printed invitations mailed. Such a lecture was Mr. Johnston's recent address entitled "Is the Sermon on the Mount Practical?"

Other summaries which have since been published are: "The Problem of Unity and the Noetic Power of the Heart" in the *Monist* for October, 1905, by Mr. Mitchell, and "The Gospels of the Kingdom" in the THEOSOPHICAL QUARTERLY for October, 1905; "The Kingdom of Heaven and the Upanishads" and the "Vedanta Philosophy" in the *Open Court* for December, 1905, and February, 1906, respectively, by Mr. Johnston.

A consideration of this scheme of work will show that nowhere is there any assumption of teaching or any shadow of dogmatism. It is to this free and genuinely friendly and fraternal attitude that the New York Theosophical Society attributes the success it has experienced. To this and to our other factor—the joy its members feel in the work they are enabled to do.

The Secretary of the Branch will be glad to give any further information in his power.

Fraternally,

H. B. MITCHELL.

INTERNATIONAL THEOSOPHICAL BROTHERHOOD.

The THEOSOPHICAL QUARTERLY has received a long and most interesting report of the annual convention of the International Theosophical Brotherhood in Germany, held at Leipzig, on June 11, 12 and 13, 1905. The Editors regret that lack of space prevented earlier publication and that the same limitation now compels them to present only the report of the Executive Committee.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

"Dear Friends: For the members and friends of the International Theosophical Brotherhood in Germany the day of the annual convention represents the culmination point of their endeavors. At the "Bundestag" (meeting of the Federation) the co-workers assemble in order to deepen their understanding of the theosophical principles and to animate one another to hold fast to the freedom of the Theosophical Society and to the work.

Theosophical Brotherhood is Divine Love, which embraces all creatures. It is universal charity that does not condemn anybody, but is always ready to help and save. The great problems of life lie before us awaiting their solution. By deeds they are to be solved—not by words. The world does not want feeble dreamers, but men and women full of spiritual strength and sound reason, who always stand courageously for the highest principles and for all-embracing charity.

The teachings of the Elder Brothers of Mankind place before the eye of the soul the ideal of human perfection and the conditions that are required are eternal bliss. Those who understand these teachings will be enabled by this understanding to help mankind forward on the path that leads to the light of Theosophy or divine *self*-knowledge, and by such a service alone we can attain our real greatness and perfection.

THE FEDERATION AND ITS DEVELOPMENT.

The International Theosophical Brotherhood is the ideal and simultaneously the spiritual union of all those who, on the basis of the principles contained in Article I of the Constitution,* are working for the welfare of humanity. The I. T. B. has no papistic head and is not externally centralized in any place or land. (Its center or headquarters is in the divine Atma, in the heart of every man.)

The "Theosophical Society (I. T. B.) in Germany" is a national organization of the I. T. B. and it is desirable that the I. T. B. organizes itself also in all other civilized countries. The bond that holds together all organizations of the I. T. B. is a spiritual one and consists of the acknowledgment and realization of the theosophical principles of independence, tolerance, enlightenment, enoblement and of brotherhood, which is the spiritual recognition of the divine oneness of all that lives (Atma—Vidya).

The development of the T. S. in G. during the past year was a quiet and sound one; 12 local societies joined the federation. It consists now of 31 local societies, with 650 members. Local societies exist at Altenburg, Bremen, Breslau, Bromberg, Cassel, Cöln, Cottbus, Danzig, Dresden, Düsseldorf, Eibau, Eisenach, Essen, Flensburg, Forst, Frankfurt a.-M., Halle, Hamburg, Heidelberg, Leipzig, Lübeck, Magde-

*German copies of this Constitution, or if desired, English ones may be obtained gratis from the office of the T. S. in Germany, Leipzig Blumengasse, 12.

burg, Mannheim, Mülhausen (Els.), München, Nürnberg, Stuttgart, Schweidnitz, Tilsit, Zitau. There exists moreover about 40 circles, library groups and centers in Germany, which are not yet organized societies, but acknowledge the free principles of the I. T. B.

Activities of the Local Societies.

Regular weekly public meetings have been held. Sending-libraries have been open to the public. Pamphlets have been distributed. In all 1,089 regular and 75 extraordinary meetings have been held by the Federation during the past year; 4,129 books have been lent by 30 libraries; 17 local societies issued quarterly (or monthly) syllabusses; some societies established study classes. Most of the federated local societies have printed in their local constitution the detailed statement of aim, foundation and principles of the I. T. B., as it is contained in the constitution of the federation. This part of the constitution is unalterable. We think that this would prove good also in the foreign countries. A clear and detailed statement of the free and brotherly principles of the I. T. B., if contained in the constitutions of national and local Theosophical Societies, will prevent many misunderstandings within these societies and in the public.

Activities of the Speakers.

Dr. Franz Hartmann, Florence, delivered 35 lectures at 15 cities of Germany and Austria. He also spoke at Rome and Florence. The General Secretary, Mr. E. Böhme of Leipzig, visited 60 towns of Germany, Austria, Switzerland, Luxemburg and Holland and delivered 131 lectures. Mr. Ernst A. Krause, of Danzig, delivered 114 speeches in 31 towns. Moreover, 8 speakers made lecturing tours.

Activities of the Executive Committee.

The function of the Executive Committee has been the representation of the federation inwardly and outwardly. It is the joining and mediating organ of the federation, but does not interfere with the local affairs of the federated societies.

Mr. Hermann Rudolph and other members have managed the work of the Office of the Federation (Leipzig, Blumengasse 12). One thousand two hundred thirty-five letters, etc., have been received and 3,564 letters, cards, etc., have been sent out; 30,900 pamphlets have been distributed. A short report of the proceedings of the Annual Convention, 1904, has been sent to 700 newspapers. The number of subscribers to the monthly magazine, "Theosophischer Wegweiser," has increased (1,000). The Theosophical Central Lending Library has lent 456 volumes. The finances of the federation are not disadvantageous, though several local societies have not been able to pay a contribution. (The contributions of the local societies to the federation are voluntary.) The position of the federation to other theosophical organizations was friendly, nor can it be otherwise in the future, for the I. T. B. is not restricted to any special organizations. The federation does not fight or struggle against anybody, nor does it participate in sectarian endeavors within the theosophical movement, but it is always willing to support all unsectarian endeavors which promote the welfare of mankind, no matter by whom they are undertaken.

Let us fulfill our task in the service of Truth in harmony with all, then the blessings of the Elder Brothers, the real founders of the Theosophical Society, will rest upon the work of the Theosophical Society in Germany.

[Signed] EDWIN BÖHME,

Leipzig, Blumengasse 12. *General Secretary, T. S. in Germany.*

The report closes with the following quotation from Madame Blavatsky's Salutatory Letter to the Boston Convention of the T. S., in 1891:

* * * "My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World * * * may the blessings of the past and present great Teachers rest upon you."

THEOSOPHICAL SOCIETY IN GERMANY.*

The Tenth Convention of the THEOSOPHICAL SOCIETY IN GERMANY was held in Berlin on September 15, 16, 17.

At the business meeting reports from the Secretaries of the various branches were given, showing progress in all directions. New branches have been formed in Kiel, Neusalz, Suhl and Breslau.. Letters and telegrams of greeting from all parts of the world were read and formed a most interesting part of the programme. All present felt the brotherly feeling, flowing like the Gulf stream between the two continents and penetrating into the innermost nature of the theosophical organizations. The letters from Chas. Johnston, Thos. Green and Jasper Niemand should be specially mentioned (a copy of the last named being appended hereto). Paul Raatz as Secretary and Ernst John as Treasurer were unanimously re-elected. A resolution was passed to establish a library for the use of new branches, which are not able to establish one of their own. On Sunday, September 16, a very successful matinee was held in the morning and a public meeting in the evening. An audience of five hundred attended. Paul Zillmann spoke on "H. P. Blavatsky as Representative of Culture in the Nineteenth Century;" Sandor Weiss on "Religion of Daily Life," and Oscar Stoll on "The Key to Power." For two and a half hours the audience listened with the greatest interest. On Monday evening a social gathering took place, attended by the guests from other cities, and members and friends in Berlin.

Of late years our development has been quite rapid. For seven years one Berlin branch represented almost the entire society; now there are numerous centres in Berlin and several in other cities.

Our aim is and always has been to keep the society unsectarian, undogmatic and liberal. Free entrance and free speech are given to all who seek the truth.

PAUL RAATZ,
Secretary.

LETTER OF GREETING FROM JASPER NIEMAND.

September 13, 1905

Dear Herr Raatz: I have with much pleasure your kind invitation to write a few lines to the Convention of the Theosophical Society in Germany.

H. P. Blavatsky, the creator of the Theosophical Society in the nineteenth century, breathed into it the breath of life. We may say that, roughly speaking, she gave birth to it upon the inner planes of Being; through her, it was supplied with a name, an ideal form—call it a Thought form and mould, or model. Often, as its creator saw it apparently about to depart from the model she laid down for it, she would most impetuously threaten to "destroy" it; in other words, to abandon her interest. In this case, naturally, the stream of Life which she was injecting into its veins (the model or ideal) would run dry, and the mould would soon go to pieces. So, at least, have we reason to think.

But after the departure from this plane of Consciousness and of Being of H. P. B., and her trusty Lieutenant, William Q. Judge, a quite different position obtained. The Theosophical Society, comparable to a child that has been brought into the world, nourished by its Mother, and cared for by its nurse during its infancy, now saw itself orphaned in a sense, and left, during the period of its childhood to the care of its brothers and sisters—ourselves. We, then, must care for the well being of this child of the Ages, re-incarnated each century, for the helping of mankind. And also for another and equally important reason, which is bound up with the first: for the evolution of a Soul—the national Soul, as well as the evolution of those individual Souls which we may regard as forming the aggregate units of the national Souls.

It is quite evident that this child, however excellent its inherited constitution, cannot rise far above the level of its family and its surroundings, in its childhood. Inheriting, as it must, any human imperfections of its parent, it has in addition—like many a human child—to fight against any shortcomings of its educators, its surroundings, its family environment. For this reason, amongst others, the Theosophical Society partakes of the human nature of its members, their errors, the limitations and the purely mortal and human nature of the individual members of which it is composed. We know well the grand *Ideal* of perfect toleration and brotherly sympathy with all phases of life and thought which was set before it

* Received too late for publication in the January issue.

for its Ideal Form. And also each impartial and thoughtful mind amongst us must admit that if the Society falls short of this *Ideal,* the cause, the fault, lies with us, the individual members. Our shortcomings, our limitations, our imperfections, fetter, harass and confine the free and noble growth of the Theosophical Society: after the same fashion, our aspirations, our Love and Sympathy, with all that breathes, do develop and sustain its *real* development. This, then, argues that the only way in which the Society can be truly developed, vitalized and maintained towards its larger and higher growth, is by the life and thought of the units composing the Society; in other words, *ourselves.*

In order rightly to develop and strengthen the Society, each member must broaden his sympathies and purify his thoughts. Not by mental and verbal presentations of our philosophy and our ideals can this be done in the least. Words are not vital. *Thoughts profit nothing of themselves if they have no issue in the life.* What we need is a Life-unit, lives lived among men, in the actual light of the common day, lives full of sympathy, lives, ever aspiring towards and receptive of the Soul; live hearts, beating with charity, tolerance, aspiration in each beat.

A light can never be lit save by one bearing a light already in his hand. The sacred Flame of the Soul can only be lit by these who are, in very truth, themselves "Bearers of the Flame."

So then, let us nourish this gentle child by our virtues, our heart's best sympathies, and by the spirit of Love; eschewing the letter thereof, which only breeds discussion, argument and—in the end—folly. Let us render unto each the full freedom of Thought which we ourselves demand and require, but let us ever remember that perfect Toleration is the very life essence of true growth, and that we can never in the least aid our fellow men to live rightly, save by our own true and right living.

What, then, is this right living, do I hear you ask?

Those for whom I speak think that right living, in its essence, may be held to be explicitly rendered by those words of Jesus: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Let us not confound the duties of our station and country, into which we are born under the high behest of the Soul, with the duties of others. Let us not imagine that *our* ideas, *our* mental mould and fancies, based (all of them), upon a wrong idea of the real constitution of the universe, have the least weight in comparison with that living and vital Spirit of Love which thinketh no evil, imputes no wrong to another, forms no judgment and executes no penalties, but which freely, purely, nobly aspires, and suffers every other man to aspire as he can, and is, in his human limitations, able to take in the pure breath of the Soul.

Let us then uplift, nourish, and sustain the T. S. by the only *real* means; by our own brotherly, patient, forbearing and aspiring lives. We—each one of us—*are the T. S.,* and he who criticises it, criticises and condemns himself. Let us then in this forbear, and labour on all together towards the better end, the broader goal. One thought may well have our most careful consideration. We are told that toward the close of each century—in the last quarter—an effort is made towards the presentation of the Theosophical ideal. Is it strange, then, that we do not find in the history of the world, some definite record of this effort? Or is it true, as we believe, that this effort is made each time on a different line, so that the various attempts towards the presentation of universal Truth range all the way from the teachings of Buddha, Jesus and many another Teacher down to that of the mystics and messengers of both East and West? In a word, all these teaching, different as they may seem, and as they are in the mental sense, are really but *different aspects of The One Truth.* This alone should move us to the widest tolerance. It is not "The Theosophy of H. P. B." that deserves our devotion, but (if we like) "Theosophy as taught by H. P. B." We should never forget that other and equally devoted Messengers of the Great Lodge have taught the Universal Truths which in some periods have been entitled "Theosophy" *under quite other methods and other names.* This knowledge must give rise, in us, to tolerance of the very widest description. That which binds together all these systems of Thought in one body of Truth, is That Soul Which Thinketh no Evil, and knows the One Light back of the innumerable aspects and presentations of Truth.

Thanking you for your fraternal attention, and wishing that your deliberations may be fraught with aid and inspiration for us all, I am

Yours fraternally,

JASPER NIEMAND.

F. T. S.

CORRESPONDENCE.

The following extract expresses an attitude toward the THEOSOPHICAL QUARTERLY, for which the editors are very grateful and which they trust is held equally by all members of the Society:

9 W. Pratt St., Indianapolis, Ind., Jan. 31, 1906.

"My dear Secretary: * * * Honestly and earnestly, however, I wish to be used in our great cause wherever and whenever there is a demand for my services. Although I must confess a fear of unworthiness when I read over the wonderful array of thought published in the THEOSOPHICAL QUARTERLY, yet the feeling that even I can add my mite is what endears our publication.

There cannot be too much emphasis laid on the fact that our magazine is *ours*. Not something that we buy and pay for, but a book in which we can embody our best thoughts, a something that we can build up and ensoul with the best that is in us. We should make our QUARTERLY a living center, around which our members from all parts of the globe can gather and feel the heart-beats of the Society.

Yours fraternally,

F. A. BRUCE."

In "Notes and Comments," in this issue, allusion is made to a method by which members may assist in propagating the principles of Theosophy through placing this magazine in libraries and arranging for its sale in their own locality. The practical working of this plan is shown in Mr. Harris's letter:

183 Oak Street, Toronto, Can., Dec. 31, 1905.

"Dear Secretary: I have been to see a book-seller regarding the THEOSOPHICAL QUARTERLY as you ask. Mr. H. Evans, 357½ Yonge Street, will be glad to handle them. He asks for 6 copies of next number to start with, on the terms you mention, 12 cents each and return of copies unsold. I suppose you can arrange with him about it, but I will be glad to assist in any way.

We recently had a letter from Mr. C. Johnston to the Branch, which was much appreciated. Mr. A. E. S. Smythe had a number of copies made and sent to persons interested. Following a suggestion in the letter *re* placing of the THEOSOPHICAL QUARTERLY in libraries, this Branch has decided that we place the QUARTERLY in the library of every city in the Province of Ontario. These will number about 13 or 14, and I am now getting a list ready which I will send to you with subscriptions at rate of 50 cents per year each. I will also send in an extra one for myself, as I mentioned before.

I think this would be a good plan for other Branches to follow. The magazine is attractive and I am sure will be widely read.

Fraternally yours,

ALBERT J. HARRIS,
Secretary Toronto Branch, T. S. A."

Former readers of the *Theosophical Forum* will need no reintroduction to the community of SHAKERS who reside in Columbia County, New York, and many of whose tenets are so closely in accord with Theosophy. The following letter from one of their number has such a charming flavor that it is printed in full. He is a very old man:

Mount Lebanon, Col. Co., N. Y., Dec. 23, 1905.

"Dear Sister: Thanks for the *Open Court,* containing friend Johnston's "The Kingdom of Heaven and the Upanishads." Does it not show that religion in its highest and purest forms of expression is much alike among different peoples? Yea, I find interesting reading in the THEOSOPHICAL QUARTERLY and I thank you for your kindness in having it sent to me. A communication that greatly pleased me was Charles Johnston's "Gospels of the Kingdom." It seemed to me as if written from a Shaker's point of view. I had some feeling to write to the Editor in commendation of it. It made me feel that the true light is spreading in the world.

Eldress Anna has been to Washington to be interviewed by the President and I have not yet had a chance to call her attention to the article you wish her to see, but will seek opportunity to do so, now she has returned home. There are a number of articles in the *Open Court* quite interesting to read.

"The One Religion," in October THEOSOPHICAL QUARTERLY, also interested me greatly and some minor matters.

I had hoped to have gone to Florida this winter, but after I obtained liberty to go such a heap of work was ordered. Those nearest concerned in the matter hated to have me go so badly. It would not be doing as I wish to be done by, to go, so I gave it up for the present. If I live long enough and have my health, I may get there yet. If I could stay there through the winter and come back in the spring, or if I might be permitted to end my days there, I think I should live several years longer.

A. G. H.

From time to time the Editors of this magazine receive letters from members of the T. S. in A., regretting that their business occupations or other circumstances permit no leisure or opportunity for furthering the work of the Society. The following letter is of interest in this connection, as showing how one member, earnestly desiring to do a certain type of work, turned the confinement of his business from a barrier to an opportunity:

Dayton, Ohio, January 14, 1906.

Dear Editor: I take this means of telling you my way of furthering the work of our Society, for it seems to me that if we knew more of our fellow worker's methods and conditions it might aid and improve our own. My occupation requires me to make weekly visits to about four hundred and fifty families for the purpose of delivering to them tea, coffee, spices, etc. Some of these people I have had on my route for nine or ten years. I think I have talked of Theosophy to them all. The main features of the conversations have been brotherhood, reincarnation and karma—for these latter are the least familiar and perhaps most salient portions of the teaching. There is nothing interests them so much as reincarnation. They think it would be so nice to live again.

When I find someone who seems to be ready for the study I send in a dollar for one year's subscription to the THEOSOPHICAL QUARTERLY, which I have sent to his address. Within a year and a half I have sent the magazine to about eight or nine persons, and of this number six have since joined our Branch. * * * All our new members have come to us by such means as this and it is a type of work that anyone can do.

I am President of our local Society, and we all take our turn in addressing the meetings. We also invite to our platform many who are not members and have heard from them many things not only of interest but which are also very good theosophical teaching. * * *"

Yours truly,

P. L. W. VERMILLION.

CORRESPONDENCE CLASS

SYSTEMATIC STUDIES IN THE "SECRET DOCTRINE."

INTRODUCTION.

"There is no Religion (or Law) higher than Truth." Vol. I, p. 25."
"No man can know the Truth unless he studies the secrets of the Pleroma of Occultism, and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Alêthia of Occult Science." Vol. III, p. 485.

BEFORE we take up the study of the *Secret Doctrine* let us try to consider briefly, yet carefully, what the *Secret Doctrine* is, its source and the proper, if not the best, mode of procedure.

The *Secret Doctrine,* it is claimed, embodies the MYSTERIES, "the entire mass of the Lower Mysteries," not in detail, of course, nor perfectly arranged or worked out, but, as has been said, the knowledge is there in the rough, and we must dig and search, find and put in order. The Lower, or Lesser, Mysteries comprised a body of teaching both intellectual and ethical, which could be written in books, or taught orally by a teacher to his pupils. The pupil was to assimilate this teaching by intellectual study, but more especially by an interior comprehension growing out of aspiration and practice—the living of the life. We must live the life if we would know the teaching, or, in other words, if we would perceive the Truth.

The volumes called the *Secret Doctrine* are not the entirety of the Secret Doctrine, but a select number of fragments of its fundamental tenets. However fragmentary and incomplete these teachings may be, they do not belong exclusively to any one religion, but are the foundation and essence of all religions and philosophies that are, have been, or will be. This teaching, now called Theosophy, is as old as thinking man. It is old as the world, but it is new to us. H. P. Blavatsky did not claim to be its discoverer, but said, in the words, of Jesus, and in the beginning of Volume II, "My doctrine is not mine, but His that sent me."

The work under consideration contains the outline of a few fundamental truths from the Secret Doctrine of the Archaic Ages. We cannot do better here than quote a paragraph in an article by W. Q. Judge, in an old *Path.* "The brief and concise outline of the philosophy of occultism given in the Introduction of the *Secret Doctrine* is very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies, he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-prevading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and interdependencies of all things apply to Cosmos, and equally to every atom in its vast embrace."

As to the source of the *Secret Doctrine,* it is stated that the main body of the doctrines given is found scattered through hundreds and thousands of Sanskrit

manuscripts, a few only being more or less badly translated. All the sacred and philosophical works whether in manuscript or type, in whatever language, that have ever been written have been carefully preserved in subterranean crypts and cave libraries. The knowledge contained in these works will be given to the world as soon as it is ready and fitted to receive it. It is in the keeping of the Elder Brothers.

The installment of this knowledge found in the work we are about to study is based upon the stanzas of the BOOK OF DZYAN, a volume written in *Senzar,* the secret sacerdotal language, once known to the Initiates of every nation. *Dan* (in modern Chinese and Tibetan phonetics, *Chhan*) is the general term for the esoteric schools and their literature. In old books the word *"Janna"* is defined as "to reform one's self by meditation and knowledge," hence *Dzyan* (*Djan,* phonetically), the *Book of Dzyan.* The only original copy now in existence, we are told in *Isis Unveiled,* is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. This old book having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the first down to the fifth, our present one, and stops with the death of Krishna, a little over 5,000 years ago. It is the original work from which the many volumes of *Kin-ti* were compiled, and not only this and the *Siphrah Dzeniouta* (the most ancient Hebrew doctrine on occult learning), but even the *Sepher Jezireh,* the book of *Shu-King* (China's primitive Bible), the sacred volumes of the Egyptian Thoth-Hermes, the *Puranas* of India, the Chaldean *Book of Numbers,* and the *Pentateuch* itself, are all derived from that one small parent volume upon which an enormous mass of commentaries, glosses, etc., have been written.

In the *Secret Doctrine,* as we have it, certain portions of the Stanzas of the *Book of Dzyan* are printed, and extracts are also given from the Chinese, Tibetan and Sanskrit translations of the original Senzar commentaries and glosses.

So much for the source. Now, how shall we proceed to study this wonderful and monumental work? Let us look at the Secret Doctrine as the Temple of Wisdom or Truth, or rather, let us take the Stanzas in the volumes called the *Secret Doctrine*—in which the Truth is hidden, as this Temple; let us take the Commentaries on them by H. P. Blavatsky as the door, the Introduction as the path leading to the Pronaos of the Temple, and the Proem as the Pronaos. The great door is closed and locked to many even now. Is there a key to the door of this Temple of Wisdom and Truth, or, is there a key to the study of the Secret Doctrine? If so, where shall we look for it? Where may we expect to find it? There certainly is a key, and this key will not only open the first great door, but all the other doors within the Temple, which lead to the veil of the inner chamber, the "Holy of Holies," which conceals the Greater Mysteries. This key is found in the Pronaos—in the Proem, before the Stanzas, and really, when we think of it, who would think of looking elsewhere for it? The key is threefold and consists of the Three Fundamental Propositions of the *Secret Doctrine.* We have not space to give them here, but students would do well to read carefully and review again the Introduction and the Proem of the *Secret Doctrine,* and to study these as they have never studied them before to prepare themselves for what is before us. Search for this key and examine it well. On it will be found the directions for its use, for even a key will not unlock a door of itself; it must be used, and we must know how to use it. Study the directions and try to use the key properly. Place it in the lock and try to turn it; use the Three Fundamental Propositions, or the knowledge they contain, for opening and making clear the commentary. Only in this way can we hope to unlock the door and enter.

We must study fundamentals first. "The basic ideas are few in number, but on their clear apprehension depends the understanding of all that follows." Is it not so written? This is the oldest and surest way. The *Secret Doctrine* begins with a statement of fundamentals, and its philosophy, though far older than Plato, is "proceeding from Universals to Particulars." Let us try to realize that neither man nor anything else can be thought of as separate from the All. After proceeding from universals to particulars, and after the student has fixed the knowledge thus gained in his memory, then and then only is he prepared to study in the reverse way, or as modern science does, from particulars to universals. Who would think of erecting a permanent structure in the air, or even upon the sand, or upon any unsubstantial foundation? A permanent structure should be built upon a rock that it may withstand the floods and the winds. "It must, therefore, be remembered and fully realized that the study of Occultism proceeds from Universals to

Particulars and not in the reverse way. . . . 'As above, so below,' applies to all Esoteric instruction; but we must begin with the above; we must learn the formula before we can sum the series." (*S. D.*, III., p. 486.)

After some preliminary Questions, having found the key, we shall try to enter the Temple, and, if successful, proceed to the study of the Stanzas themselves, one by one, as they appear in the first volume of the *Secret Doctrine*. But before we enter, let us learn what we can in the Pronaos, that we may be prepared and fitted to enter the Temple, and able to understand the knowledge we shall find there.

We give below a series of Questions for students to answer. Answers to these Questions will be given in the next number of THE THEOSOPHICAL QUARTERLY in as near the words of the *Secret Doctrine* as possible, with reference to page and volume of the third edition. Those having the first edition can find the references through the table in the back part of the Index volume. Notes and comments by the Editor of the Class will be enclosed in square brackets when this is advisable, so that there will be little difficulty in distinguishing his personal views and explanations from the text or that which is equal to the text.

We may, if occasion requires, refer to other works of H. P. Blavatsky, such as the *Key, Transactions of the Blavatsky Lodge,* I and II, *Voice of the Silence,* and the large *Glossary*.

STUDY I.

1. What is the first of the Three Fundamental Propositions of the S. D.?

2. What is the second Fundamental Proposition of the S. D.?

3. What is the third Fundamental Proposition?

4. What is the essence or basis of these Three Fundamental Propositions?

5. Define the terms Evolution and Involution?

6. What is meant by unmanifested and manifested?

7. What is the cause of Evolution and Manifestation?

8. What is Metaphysics?

9. Is Esoteric Wisdom or Occult Knowledge possible without the study and understanding of Metaphysics?

10. Does the study of Occultism proceed from Universals to Particulars, or in the reverse way? What does this mean?

[NOTE.—It is suggested, as a means to the understanding and assimilation of the teachings, that students try to find the correct answers to the above questions in the *Secret Doctrine*, and other of H. P. B.'s books named above, before the next issue of THE THEOSOPHICAL QUARTERLY, and write them out, then, when the correct answers, or the answers which the Editor considers correct, appear in the next number, compare them with the answers written out. Older students may prefer to write out their answers first, without or before reference to any books.—EDITOR.]